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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LI

JACKSON, MISS., April 11, 1929

NEW SERIES  
VOLUME XXXI. No. 15

## One Hundred Twenty Thousand Dollars By April 30th

### *Let's Break April's Record*

THE SPIRIT OF THE PEOPLE IS FINE

MISSISSIPPI BAPTISTS CAN BE DEPENDED UPON IN A CRISIS WHEN PROPERLY IN-  
FORMED.

PASTORS AND LAYMEN ARE SOUNDING THE VICTORY NOTE.

MAKE TEN PER CENT INCREASE OVER BOTH BUDGET AND DESIGNATED GIFTS FOR  
1928 IN 1929 AND PAY ONE-THIRD BY APRIL 30TH.

REPORTS ARE VERY ENCOURAGING.

"I feel that I am safe in promising one-third of year's goal by April 30th. W. L. Meadows,  
Morton."

"Conditions look hopeful for reaching our part of the \$120,000.00 by April 30th. A. F. Crit-  
tendon, Indianola."

"I feel sure that our Church will meet the advanced program set out by the State Convention.  
H. R. Holcomb, Tupelo."

"We expect to pay a little more than one-third by April 30th. H. L. Carter, McComb."

"I will do my best to have one-third of our goal in your office by April 30th. J. L. Johnson,  
Hattiesburg."

"Our treasurer tells me we may be able to reach one-third of our year's quota by April 30th.  
W. C. Hamil, Handsboro."

"I shall do all that I can to get the Church to meet one-third of the year's apportionment by  
the 30th of April. J. W. Mayfield, McComb."

"I hope we may be able to pay one-third of our pledge for the year by the last of the month.  
W. A. Sullivan, Natchez."

R. B. GUNTER, Corresponding Secretary.

Pastoral Changes: Bunyan Stephens goes from Tallahassee, Fla., to First Church, Rome, Ga. J. H. Turner from Jonesboro, Ark., to Bells, Tenn. R. C. Brinkley goes from St. Jo to Carlton, Texas. J. L. Anderson accepts call to Columbia, La. W. D. Wilbanks goes to Temple Church, Ruston, La. F. K. Horton accepts at Gloster, La. L. F. Maynard resigns Second Church, Hot Springs, Ark. R. L. Hurst of Augusta, Ga., has been called to Paragould, Ark. C. W. Durden goes from Newnan, Ga., to Charlotte, N. C. G. L. Johnson resigns at Lagrange, Mo., to accept a call to Fayette in the same state. H. R. Best succeeds G. E. Harris at Billings, Mont. E. E. Callahan goes from Perry, Okla., to Lebanon, Mo.

The Davis Memorial Baptist Church of Jackson, Miss. closed a most helpful meeting on last Sunday night at which time the pastor, Rev. R. B. Patterson baptized eighteen. There were twenty-two additions in all during the meeting, however some of the number baptized were candidates in waiting from previous services. Rev. C. T. Johnson, now pastor at Carthage and Walnut Grove and who for some time was one of our State Evangelists, assisted in this meeting. He brought very helpful messages at each meeting and leaves the church much strengthened as a result of his earnest endeavors in the kingdom program. We feel that the church will continue to reap a harvest of good from the earnest and fearless preaching of the pure gospel messages that this man of God brought to us from time to time.

D. Curtis Hall writes:

"I am in a meeting with Brother B. C. Land and his good people at Quitman April 7-21. I begin at Southside church, Meridian April 21st. with W. W. Kyzar doing the preaching. I have the month of May open for meetings and may be addressed Philadelphia.

A good meeting closed at Philadelphia last night with 55 additions to the church. Brother W. M. Bostick did the preaching and Jimmie Wilson led the singing. Best meeting Philadelphia has had in two years."

The First Baptist Church of Meridian enjoyed a wholesome month of evangelistic emphasis during March which culminated in a week of special services the last of the month in which the pastor, Dr. Norman W. Cox, preached and the service of gospel song was led by Alvon Doty, of Jackson. There were 72 additions to the church during the month. 54 joined in the special week's effort. Many of the older members of the church declare this to have been one of the most satisfactory and helpful meetings the church has ever had. The First Church has received 338 additions to its membership during the 22 months of the present pastor's leadership.

The work of the church generally is in a most encouraging condition. The average attendance of the Sunday School for the past four Sundays has been 867. The increased attendance represents a normal, steady growth along lines emphasized by our S. S. Board leadership with nothing of the pressure of spasmodic contests.

Nachitoches, La., is to have a new \$115,000 church house.

Negroes at Tagos in West Africa recently organized a bank with half a million capital.

The Clinton Sunday School gave over \$200.00 as a special offering to Home and Foreign Missions.

Dr. J. B. Rounds, Mission Secretary in Oklahoma, broadcasts a radio mission message every week.

Dr. C. C. Coleman goes from Durham, N. C., to Grace Church, Richmond, Va. He was born at Aberdeen, Miss.

The present debt of the Foreign Mission Board is \$876,779.12, which is more than half a million less than it was fifteen months ago.

There were 45 professions of faith in the Sunday School of St. Charles Ave. Church, New Orleans, on a recent Sunday, 16 uniting with the church.

Orders are being received by Dr. O. L. Hailey at the Baptist Sunday School Board Building in Nashville, Tenn., for his volume of sermons by Dr. J. R. Graves. Price \$1.75.

The church at Magnolia called Sunday Rev. T. W. Green to be their pastor. He is one of the best and we pray the favor of our Heavenly Father upon the people and pastor.

Dr. McBride, National Superintendent of the Anti-Saloon League, was in Jackson this week and the state organization is planning to put on a vigorous campaign for law enforcement and education in regard to prohibition.

Hyde Park Church, near the University of Chicago, has been called a Baptist Church. Now it has as pastor a man who is not a Baptist, has never been baptized and who will take anybody that comes irrespective of baptism. When you are headed down hill a little shove will carry you a long way.

Last week Editor L. L. Gwaltney in the Alabama Baptist had a most serious and stimulating discussion of our present denominational situation, speaking specially about our missionary and benevolent program. He analyzes it thoroughly and undertakes a diagnosis which indicates the cause of some of our difficulties. He asks first why our policy has not worked well and answers it with six reasons. He shows the seriousness of our present financial situation, with institutions in danger. He suggests a possible change of method, by which the churches which do not participate in the program may be led to help. This is the gist of the whole discussion. It is shown that a large majority of our churches do not support the program. It is suggested that these may be led to divide the year into six months periods. In each of these periods let them give two months to missions, two to education and two to benevolence, taking collections accordingly. If the pastors are unable let them call in help. We believe that this plan can be successfully worked, and we hope the pastors will give good heed to it.



## HAMPSTEAD HEATH Literary Personages

By Sue Lipsey

London, England.—Spaniards Road one morning this January was a fine Christmas Card scene. Snow on the wide white road, and frost on the trees and shrubbery changed the scene from the ordinary busy traffic to one of quiet, fascinating beauty. The stretch from Spaniards Inn to Leg O'Mutton Pond was one great promenade for leisurely folk who seemed figures from some old engraving.

My husband and I crunched along on the powdery snow, stopping now and then to admire some ice formations on the little ponds at the bottom of the embankment on each side of the road, or to decide on which part of the skyline at Hampstead would be the best background for a picture we wished to take some other day.

When we reached the Leg O'Mutton Pond (so-named for its shape) it looked like the scene of a terrific dog fight. People were packed as thick as they could stand about its edge. We hurried forward into the crowd and wedged our way into the inner circle. But no dog fight. Ice-Skating! Fancy skaters in bright woollens edged their way through the masses of men, women, children, and dogs who were just standing on the ice, or making various attempts at sliding.

The dogs were the most astonished. They walked on the ice, then looked at it and then at their masters as if to say, "Huh, that's funny". The day before they were swimming after sticks in this very pond to entertain the crowd. They could jump out and make the people run by shaking themselves a bit. But today even their fighting wouldn't make them the center of attention.

We extricated ourselves from the crowd and walked over to a railing along the edge of the promenade. Down the side of the sharp declivity children of all ages were sliding one after another on sleds. They didn't mind a few bricks and the tufts of shrubbery that bumped or knocked them out of their course. It was all in the day's fun. They went sliding down the hill right into the Vale of Health.

This small area of land, instinct with life and activity on that fine day, is absolutely so full of literary associations that one could write a whole book on just what he could see from the flagstaff at the Pond.

The Vale of Health is a tiny little hamlet snug in the hollow. Picturesque little brick cottages with narrow rambling little passageways are all joined together in rows like the paper dolls mother cuts out of a folded newspaper. A little pond washes against the rock gardens at the back of the semi-circle of houses.

One of these little cottages was the home of Leigh Hunt for several years. It was to this little home he was returning with Coleridge from Highgate when he met Keats at the Constable Firs. Leigh Hunt is the founder of the group which called itself the Cockney School. Other members who were often at the house were Shelley and Keats, Hazlitt, Charles Lamb, and Coleridge. Hunt was the publisher of a literary magazine, "The Examiner", in which he published some of Keats' poems.

Byron patronised the group. Sometimes he drove to Hunt's house with Lady Byron who would leave him and call for him on her return.

Byron would go in and sit on a rocking horse which had been given to the Hunt children and talk to Hunt about poetry, "The Examiner", and other matters of interest.

Byron is still the subject of universal praise and dispute. Books are written about him. Today there is a play drawing good crowds to a London theatre to see "Byron".

Shelley was a frequent visitor and the best-loved of all the poets by Hunt and his children. Hunt calls him "Heart of Hearts" and the children love him because he made and sailed paper boats on the pond for them.

It was not here that Hunt wrote "Abou ben Adhem", but he and Keats had an amusing competition at one of the literary meetings. Each of them tried writing a sonnet on "The Cricket and the Grasshopper", each maintaining that the other's contained the greater merit. Hunt's poem beginning:

"Green little vaulter in the sunny grass,  
Catching your heart up at the feel of June,"  
is on the whole the better sonnet. But two lines from Keats' poem:

"The poetry of earth is never dead,"  
and "The poetry of earth is ceasing never"  
bear the stamp of genius, almost, if not wholly, impossible with Leigh Hunt.

Charles Lamb, already famous, was a regular attendant at these meetings, and convulsed the gatherings with his witticisms. George Crabbe often accompanied him.

Coleridge was a frequent visitor in the Vale of Health cottage. We would walk over Parliament Hill from Highgate to chat with his friends.

Very often Coleridge met Charles Lamb and Hazlitt for a walk over the Heath. Then they strolled to the Bull and Bush Inn on North End Road, which makes a sharp angle with Spaniards Road right at Jack Straw's Castle. When coming up the hill in the bus from Golders Green station, it seems that the driver is going right into the Leg O'Mutton Pond, but he makes a sharp turn to the left and drives along Spaniards Road to Highgate Village.

Right in this angle is Heath House, long connected with a famous banking family, then the home of one member of it, Mr. Samuel Hoare. George Crabbe lived here with this family.

Wordsworth makes reference to the happy times spent at Hampstead with Coleridge and Lamb, and of the happy days when he and George Crabbe sauntered along Spaniards Road, passing now and then to look upon smoky London and distinguish the shiny dome of St. Paul's Cathedral.

"Our haughty life is crowned with darkness,  
Like London with its own black wreath,  
On which with thee, O Crabbe! forth looking  
I gazed from Hamstead's breezy heath."

Wordsworth and Coleridge published an interesting and successful experiment in a book of ballads written together.

"The Rime of the Ancient Mariner" is Coleridge's contribution. Those beautiful fragments of poems, "Kubla Khan" and "Christabel" testify to Coleridge's poetic gifts robbed of the power of completion by opium.

The younger generation looked to both of these men for spiritual guidance. Coleridge was regarded by many as the greatest religious thinker of his period. Wordsworth was both scorned and revered. He had found peace in Nature after the spiritual upheaval and political perturbation consequent upon the French Revolution and the Napoleonic Wars. His definition of poetry as "emotion remembered in tranquillity" is significant of his reaction to the sophisticated poetry of Byron. His poetry of simple country folk and the simple and natural effect of Nature upon the human soul was the flower of the romantic movement in poetry.

Dickens was also a friend of Leigh Hunt's as well as of ours. I read a friendly little note, published for the first time last week, from him to Hunt. Attention was called to the fact by its publisher that it showed the friendly feeling existing between the two men even after Dickens had used Hunt as a model for Harbald Skimpole in "Bleak House".

But it is with Jack Straw's Castle that Dickens and his friends are most intimately associated. They often dined there, and the room Dickens occupied on his numerous visits still contains his chair. I have already mentioned the Bardell tea-party at the Spaniards Inn as a Hamstead incident in the "Pickwick Papers". But it will also be remembered that the true source of Mr. Pickwick's eminence as a scientist was his paper read to the Pickwick Club on "Speculations on

the Source of the Hampstead Ponds, with some Observations on the Theory of Tittlebats". I found myself looking into a brick mausoleum or incinerator, I couldn't decide which, to see if I could find a tittlebat.

In a letter to Forster in 1857, Dickens says, "You don't feel disposed, do you, to muffle yourself up, and start off with me for a good brisk walk over Hampstead Heath? I knows a good 'ouse where we can have a red-hot chop for dinner". Forster adds, "This led to our first experience of Jack Straw's Castle, memorable for many happy meetings in coming years."

The works of Dickens have become a greater delight with the passing of the years. And the man himself is the subject of three separate and new biographies published in 1928. At a dinner held by the Dickens Fellowship Club at the Piccadilly Hotel on February 7th in commemoration of the 117th anniversary of the birth of Charles Dickens, the speaker was no less person than the Lord Chief Justice, Lord Newart. He said that Dickens was one of the greatest, if not the greatest, of English novelists, and one of the greatest, if not the greatest, writers of English prose. This statement with its conclusion, sums up the attitude of the modern English scholars:

"... although, perhaps, he reaped and enjoyed too little of—

'The harvest of the quiet eye

That broods and sleeps on his own heart,' nevertheless, this sad man was able to make others laugh, this unhappy man was able to make others forget, this great-hearted poet in the true sense of the term, himself self-educated, was the cause of education in millions of his fellowmen."

Thackeray, too, was often at Jack Straw's Castle. I read the other day in that admirable satire of nineteenth century Mayfair, "The Newcomes", that Frederick Bayham had walked in from Jack Straw's Castle at Hampstead where he had had a chop.

Just down the hill about two hundred yards on North End Road is Golders Hill Park, a fine old estate converted into a jewel of a public park. In the days of Queen Anne this house was owned by a Mr. Dyson, the friend and patron of the poet-physician Mark Akenside. It was here that Akenside wrote his "Pleasures of Imagination". It certainly needs no imagination to enjoy it now. From the terrace in front of the house where visitors may take tea one may look out across a rolling green slope to a rustic pond, apple orchards, the deer park, and the most beautiful English flower garden outside of fairyland. We often walk from our house to stroll here in the sunshine.

On the left side of the road between Golders Hill Park and Jack Straw's Castle is the Pitt House, once the home of the Earl of Chatham. He lived here during the second time he was Prime Minister. This was the time of his desperate illness. He could bear no one in the room with him. Even his meals were passed to him through a window. For days he sat with his head in his arms on a table suffering agonies from suppressed gout, an inherited disease with which he was affected in varying degrees from childhood.

This is the man who made his last dramatic speech in the House of Lords, pleading the cause of the American colonies. At the end of this ringing speech in which he rejoiced that the colonies had rebelled against the unjust treatment of Lord North's cabinet and the Parliament of George III, he dropped with a stroke and was taken home to die.

Frederick Harrison in a biography of Pitt makes a significant comment upon his place in British history:

"In eight centuries our country has known but four great creative statesmen. William, the Conqueror, made all England an organic nation. Edward, the First, conquered and  
(Continued on page 3)



# Housetop and Inner Chamber

More than 200 were added to First Church, Shreveport, in a meeting in which Pastor M. E. Dodd preached.

Dr. Norman W. Cox of Meridian and Rev. Joe Canzoneri are helping Dr. W. E. Farr in a revival meeting at Grenada.

The newly renovated church building at Lexington will be opened Sunday with a program which provides for an all day service.

The Church at Cleveland presented Pastor I. G. Eavanson with a new Nash Coach last week. This is one way to increase a pastor's usefulness.

If you are planning to go to the Southern Baptist Convention in Memphis, write Dr. R. B. Gunter, Jackson, for railroad certificate and delegate's card.

Evangelist R. G. Baucom is assisting Pastor R. G. VanRoyen in a meeting at Broadway Church, San Antonio. This is his seventeenth meeting in his home city.

The board of regents of the American College of Surgeons, the highest hospital authority in America, has awarded the Southern Baptist Hospital, of New Orleans, a certificate of highest merit in hospital standardization and service.

Brother R. E. Eddleman will have the sympathy of the brotherhood in the loss of his household effects by fire last week. His wife was sick at the time and saved from the flames by friends carrying her out of the house. So there is much to be grateful for.

The Evangelistic Conference, which has been an annual feature of the work of Mississippi Baptist preachers, will be held at Clinton beginning June 3, and continuing three days. A program has been prepared by the committee appointed last year, consisting of Drs. R. B. Gunter, B. H. Lovelace and P. I. Lipsey, which will probably be published next week. In this program the committee has always had the cooperation of Mississippi College which has been generous in assisting in the entertainment of the preachers.

It is announced in The Bulletin of The Baptist Bible Institute of New Orleans that Rev. B. Locke Davis becomes head of the Department of Religious Education, succeeding Dr. L. G. Cleverdon, who goes to be pastor at Alexandria, La. Professor Davis already has a reputation as a great teacher, having served as instructor in this department a few years ago. He is an alumnus of Simmons University in Texas, also of the Baptist Bible Institute. He was president of the Student Body at Simmons University in his senior year. He is near finishing his work for the doctor's degree at the B. B. I. He is known in Mississippi as a good preacher and efficient pastor. Our loss is the Institute's gain.

The death of Dr. E. L. Posey of Jackson, on Apr. 4 brought sadness to a host of friends in the city and over the state. He had attained to eminence in his profession in the few years he had been in Jackson, was one of our first citizens, and one of the most useful Christians in the community. He was an alumnus of Mississippi College, then studied and practiced medicine, served in the World War and stood at the top of his profession. He was a member of the Board of Trustees of the Mississippi Baptist Hospital. He was married to Miss Smith, of an excellent Christian family at Magee, who survives him, with a son about ten years of age. May our Father comfort and guide them in the time of their bereavement.

Grace Memorial Church of Gulfport put The Baptist Record into the budget and the paper goes to 75 homes.

Pastor J. P. Harrington will have Dr. J. B. Lawrence with him in a meeting at Parkway Church, Jackson, immediately following the Southern Baptist Convention in May.

You have seen a mule in a time when hard pulling was necessary, stop pulling to bite the mule next to him that was doing his best to get out of the mud. "Be not as the mule".

Brother Bryan Simmons closed a good meeting at Handsboro Tuesday night and begins a meeting in the outskirts of Laurel Sunday. Brother Hellen is pastor host and Brother W. L. Compere leads the singing.

Our good Mississippian, J. Norris Palmer, resigns the pastorate at Speedway Terrace in Memphis to accept the call to Mansfield, La., effective June 1st. He has done excellent work in Memphis and will find a great field for work at Mansfield, succeeding Brother H. R. Holcomb, who comes to Tupelo.

Total receipts of the Foreign Mission Board for the past eleven months have been \$1,035,907.08, as compared with \$1,017,573.82 a year ago. Mississippi's contribution was more than one thousand dollars ahead of the same period a year before. Mississippi stands tenth in the line of givers. The largest amounts came from these states in the order named: Virginia, Kentucky, Tennessee, North Carolina, Texas, South Carolina, Georgia and Alabama.

Dr. W. D. Powell underwent a serious operation this week at the Baptist Hospital in Memphis. His vigorous constitution makes his friends hopeful that he will recover. It looks as if it were but yesterday when as a student in the Louisville Seminary we listened to him as he moved the Southern Baptist Convention like a cyclone by his speech on Mexico. At that time (1887) he was a missionary to Mexico. Only a few weeks ago he made a visit to Mexico and met many people whom he had baptized and with whom he had labored. He believes that the present insurrection will soon be put down.

Rev. C. S. Thornton and wife were happy in having a host of friends attend their birthday anniversary and reunion in honor of their parents recently at Burns, Smith County. They have twelve children, of whom they are justly proud, two of them married. An address was made by Hon. R. S. Tullos, and a sermon was preached by Rev. G. S. Jenkins, of Forest, who read the fourteenth chapter of John and preached on "Comfort". Music was furnished by the Stringer Quartet Band, by Mineral Springs Quartet led by Varner Walters and by the Hegwood String Band. Brother Thornton is giving himself without reserve to the pastorate of country churches and the Lord is honoring his labors.

On March 28 Dr. F. B. Meyer of London, England, passed away. He was one of the most useful servants of the Master in our generation. He was a Baptist pastor in London for almost two generations, dying at the age of 82. The editor of The Baptist Record owes him a debt of gratitude that he owes possibly to no other writer, unless it be Alexander Maclaren. His books on the interpretation of the Bible are both devotional and expository, combining the excellence of both qualities as no other man we have known. We are glad to publish this week some report of him and his death, sent by Mr. P. I. Lipsey, Jr., of London, and more will be given next week.

The State Elementary League of Sunday School Workers met in Jackson March 19th, with Mrs. Ned Rice of Charleston presiding. Dr. R. A. Kimbrough led the devotional service, using John 21:15. Miss Lillian S. Forbes spoke on the Child Study Club. Mr. E. C. Williams made a good address. Miss Jennie Watts read appropriate resolutions on the death of Miss Minnie Brown, which were adopted, and a list of books for elementary workers was named the "Minnie Brown Library". Mr. Doty's singing was greatly appreciated. Appreciation of Mrs. W. G. Mize was expressed for promoting a pageant. Mrs. I. L. Toler was chairman of the nominating committee and the following officers were announced: Mrs. Dick Taylor, President; Mrs. W. G. Mize, Vice-President; Mrs. B. M. Stubblefield, Secretary. Closed with prayer by Mr. Wyatt Hunter.

**Drew:** Our meeting closed last night with a record breaking crowd. Dr. Otto Whittington of Little Rock was with us for ten days. He is one of the outstanding preachers and pastors among us and is pastor of a very large church and commands the respect of the leading members of the denomination in the South. He is a mighty preacher and his soul is on fire for the salvation of the lost and the enlistment of the entire membership. He is an untiring worker. He presents inspiring argument for a lost person to become a Christian and never lets up till he dismisses the congregation. We had eighty additions and some fifty of them for baptism. Three joined after we had dismissed last night, two for baptism and one by letter; one was a man and father of a family.

The membership of the church say they have never seen such crowds attend church in both day and night. Every chair in the S. S. rooms was brought into use and the galleries filled and every place taken.

The singing was conducted by one of our local men, John Henley. He is fine and has the gift of a wonderful leader. Our pianist is one of the best and is as faithful as can be found.

The ordinance of baptism will be administered Wednesday night.—W. R. Cooper.

(Continued from page 2)

founded our sea power. Chatham made the colonial system and was the founder of the empire."

And now back to Jack Straw's Castle. Jack Straw was the notorious ringleader of the rioters in 1381, but there appears no evidence to connect him with this inn named after him. The inn is mentioned by our own Washington Irving in "The Sketch Book". Irving was either drawing on his imagination or had been misinformed, "The Tales of a Traveller" he makes Dribble, the poor scribbler of Grub Street, say that during his rambles he visited Hampstead,

"At such times I occasionally took my dinner at Jack Straw's Castle. It is a country Inn so-named, the very spot where that notorious rebel and his followers held the Council of War. It is a favorite resort of citizens when rurally inclined, as it commands fine, fresh air and a good view over the city. I sat one day in the public room of this Inn, ruminating over a beefsteak, when my imagination kindled up with ancient and heroic images. I had long wanted a theme and a hero; both suddenly broke upon my mind—I determined to write a poem on the history of Jack Straw. I was so full of my subject that I was fearful of being anticipated. I wondered that none of the poets of the day in their researches after ruffian heroes, had overlooked that of Jack Straw....

I think I want to go in that inn for lunch to see if I can get an inspiration. At least the landlord will let me see the room where Dickens stayed when he visited there and his chair. Indeed, I'd like to pay my respects for the very pleasure I've had from Mr. Samivel Weller.



## Editorials

### DISTRICT OF COLUMBIA BAPTISTS

The Baptist Pastor's Conference of Washington, D. C. passed resolutions recently reciting all the calamities that have come for ten years and threaten to come on Southern Baptists for the future. These include particularly the decline in mission gifts and the falling off in baptisms. And then to they ascribe all these misfortunes to the fact that according to our present constitution of the Convention states near the meeting place of the Convention have a larger and disproportionate representation. Of all the "non sequiturs" this is the limit. It is on a par with saying, "If corn is selling at one dollar a bushel, how long will it take to walk from here to Washington".

Some of the brethren over on the "East Side" have been unhappy for ten years because everything doesn't go their way. And now some of them propose that the remedy for our financial ills and for the falling off in baptisms throughout the South is to change our basis of representation. This proposition was taken up and seconded by the Baptist Association in the District of Columbia, which is little more than the churches of one city, Washington.

Of all the people who ought to be satisfied with the representation they have in the Convention it is the brethren of District of Columbia. On every board of the Convention they are equally represented with Texas, Kentucky, Georgia, North Carolina and every other state. This in spite of the fact that Georgia has many times the Baptists that are in Washington, and the further fact that the Baptists in the District of Columbia divide their gifts between the Northern and Southern Conventions, and are represented in both of them.

An effort was made a few years ago to do the very thing these brethren are proposing, to change the basis of representation in the Convention, or give each state a vote in the Convention in proportion to the money raised. And this movement, though considered by a committee for a full year and proposed by brethren held in high honor, after thorough consideration fell perfectly flat.

The present basis of representation in the Convention is a combination of financial and numerical. That is any state or church or society or individual is entitled to representation that gives \$250.00 to the Convention objects. Beside this every district association is entitled to one messenger.

There has always been a large element in the Convention opposed to any financial basis of representation. The present method is a compromise. Now these Washington brethren desire that the voting shall be wholly on a financial basis. Theoretically the representation is now chiefly on a financial basis, but practically this is overcome by the attendance being more largely from States nearer by.

But there are some brethren who will never quit tinkering with the machinery. Keep your car out of the shop as long as you can. And don't call in a doctor as long as you can help it.

### FIFTY-THIRD OF ISAIAH

We will never be done studying this prophecy of the Messiah, marvelous because of its television and its radio-photograph of the coming Son of God. It is intended here to indicate simply three great truths that are embedded and embodied in this vision of the Christ.

The first is that the highest sovereignty comes through suffering. We cannot understand the fifty-third chapter fully unless we include in our reading at least the fifty-second chapter also.

The prophet is in the previous chapter depicting the glorious reign of Jehovah and the blessings which abound in the coming of his kingdom. In the closing verses of the fifty-second chapter, he speaks personally of the exaltation of the Messiah: He shall be exalted and extolled, and be very high. . . . So shall he startle, or astonish, many nations. The kings shall shut their mouths at him (be dumbfounded); for that which had not been told them shall they see, and that which they had not heard shall they consider.

Then comes the larger part of the fifty-third chapter, taken up with the description of his humiliation and suffering; but closing in triumphant vindication and enthronement, in these words: He shall prolong his days (resurrection life), and the pleasure of the Lord shall prosper in his hand (the kingdom entrusted to him and advanced by him). Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong. Thus sovereignty comes through suffering.

This idea runs throughout the New Testament. Jesus foresaw the suffering and the enthronement and spoke often of them. He said, It behooved the Christ to suffer and to enter into his glory (Luke 24:26). Paul in Philippians 2:7-11 describes the humiliation and resultant exaltation of Christ. Again in Ephesians 4:10 says, "He that descended is the same also that ascended far above all the heavens, that he might fill all things". Again in Romans 8:17 he says, "If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him that we may also be glorified with him". Peter says (I P. 1:11), "The Spirit of Christ which was in them did point unto when it testified beforehand the sufferings of Christ and the glories that should follow them". Also in 4:14 he says, "If ye are reproached for the name of Christ, blessed are ye, because the Spirit of glory and the Spirit of God resteth upon you". And in the book of Revelation it is the Lamb standing as if slain that is in the midst of the throne. Sacrificial suffering leads to spiritual sovereignty. This is one of the teachings of the fifty-third chapter of Isaiah, supported by all the other scriptures.

Another teaching of this chapter is that the sufferings of the Messiah are substitutionary, or vicarious. That is he suffers not for himself but for others. Whenever you hear anybody say that he has no theory of the atonement, you may be assured that he has no clear conception of the atonement, and most likely has no personal experience of it. There may be many incidental teachings connected with the atonement, but the man who does not see and does not proclaim the fact that Jesus died instead of the sinner, for his sins, and that his death takes away sin, this man knows nothing of the teaching of the fifty-third chapter of Isaiah, nothing of the whole system of Mosiac sacrifice for sin, nothing of the whole lesson of the whole Old Testament and nothing of the essence of the New Testament. The religion of Jesus is a religion of redemption, of atonement for sin, of satisfaction or propitiation made by God through the blood of Christ, or it is nothing at all and ought never to have been preached.

The man who cannot say with Paul, "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace", has no right to wear the name of Christian. This is the teaching of the fifty-third chapter of Isaiah, as clearly as is any epistle of Paul. John the Baptist knew what he was talking about when he said, "Behold the Lamb of God which taketh away the sin of the world". And Jesus confirms it when he says, "The Son of Man came to give his life a ransom for many".

Isaiah proclaimed the gospel message when he said, "Surely he hath borne our griefs and carried our sorrows. But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep

have gone astray; we have turned every one to this own way; and the Lord hath laid upon him the iniquity of us all."

Now the third truth which is taught in this chapter in Isaiah is one not so commonly noted by students and interpreters, namely that the suffering of the Messiah is the focalizing of all the rays of Revelation of God, the true interpretation of Him and the only key to the interpretation of life and of the Universe itself.

True the cross is not natural, nor the common, nor the pleasing conception of God. It is to the Greeks foolishness and to the Jew a stumbling block. But to those who are being saved, it is the power of God and the wisdom of God. In the fifth chapter of Revelation when John is distressed because the book of God's revelation is sealed with seven seals and no one is found worthy or able to open it, it is the lamb slain, the sacrificial lamb which comes forward as the only revealer and interpreter.

But back to the fifty-third chapter of Isaiah: here we have the picture of a confused man who stands wondering before the Cross of Christ. At first he cannot make out its meaning. He cannot understand the humble origin of the Messiah; he cannot understand his methods of work. He cannot understand this crucifixion scene. Listen to his confused meditation: "a root out of dry ground", "no form nor comeliness", "no beauty that we should desire him". He doesn't know what to make of it all. And then this suffering Savior, so different from what was expected or desired. He is despised and rejected of men, a man of sorrows and acquainted with grief. We turned away disappointed and hid our faces from him. We did esteem him stricken, smitten of God, and afflicted. It is all hard at first to understand.

But he is gradually getting his vision focalized. He begins to see that he is a sufferer for others, a voluntary sacrifice for men's sins to bring them back to God. He is like one getting the lenses of a field glass adjusted to his eyes. The real meaning begins to appear. God, righteousness, grace, love, the kingdom of heaven, glory dawns on the soul. He is like one who wakes at break of day, not knowing where he is, nor having the directions right. He is "turned round"; everything is wrong. But the sun begins to come up in the east. Everything is getting in its right place. God is in his heavens. Order is beginning. The darkness vanishes; the truth appears.

Never, never, will we see God, nor aught else aright till we come to the Cross of Christ. Here and here alone is the full revelation of the glory of God. Heaven is in the heart if the cross of Christ is there. And we will never know God, nor understand his working in the world, nor be able to interpret the universe apart from the cross of Christ. If any man is in Christ, there is a new creation,

In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.

### COMMON SENSE

This is a phrase with a well known meaning in a general way, but which it might be helpful for us all to pay more attention to. It does not mean the sort of sense that is most common, for that is hardly true. But rather sense about common every day things, things that we all have to deal with in the common affairs of life.

All of us are concerned about how we may come into possession of the genuine article of common sense and possess the largest quantity of it. Without presuming to know more than others about this matter, we venture the following suggestions modestly for what you may think them worth.

First, common sense is acquired by using the sense you have; or you may say it is making use of the sense you have. Certainly it ought to grow and improve with use. It is a tragedy that many



people do not make use of their minds. They blindly follow precedent, or imitate the copy somebody else furnishes, or pursue the line of least resistance. Many people work with their hands while their brains are idle. Working with the hands ought to stimulate the brain to function, but the brain goes to sleep when we do the same thing in the same way every day. Boys and girls ought to be given a variety of occupation, not doing the same thing all the time.

Another thing necessary is to cultivate the habit of close and accurate observation. Look where you are going. Watch what is going on. Look under the surface of things. It is a good thing for young people to have to give an account orally or in writing of what they have seen and heard today, or as they walked down the street or out in the field, or went to church. Telling it will make one more observant hereafter. Many things pass us unobserved all the time and we pass them unobserving. Some people never see the sky above them; some never see much around them. How can they be expected to know anything or to have a judgment of any value.

Another very necessary condition of common sense is to live in a world of reality and not in a fictitious world. Some people live in dreamland, or fairyland, or in books all the time, and are walled in from the world around them. It is impossible for them to have common sense, that is sense about common things. The real world is unreal to them and the fictitious world doesn't fit in with the world of facts. For this reason it is unfortunate for a boy or girl to be raised in a school-room, to go to school all their lives and never go anywhere else. This world is made up of people and not of books and magazines. A newspaper comes nearer being a part of the real world than do books.

Some people raised in the midst of fine literary surroundings are never able to adapt themselves to the actual world, and never show a high grade of common sense. It used to be against the religion of some people to read a "novel" or allow their children to read one. They were not so far wrong. The wrong done a child in excessive reading of fiction is not primarily in the low ideals of life, but in the unreal life these books depict. In many cases they are not true to the facts of life. Highly imaginative stories are destructive of common sense, while books and magazines which show you how to do something make for common sense.

But more than all these things there is a religious element in common sense without which it is impossible of attainment. Good sense must take in the fundamental facts of life. The man who leaves God out of his reckoning is a "fool for the lack of sense". This is said in no spirit of rancor or vindictiveness, but just as a plain fact which must be reckoned with. It is a fundamental truth of good sense that "the fool hath said in his heart there is no God". He is blind to the most patent and most universally acknowledged fact in the world. The fear of God is the beginning of wisdom. If you start with this there is hope for you. Don't be a fool and leave God out of your reckoning. This does not mean simply that one is not to be an avowed or theoretical atheist; but that we are to count God in on all that we do. That is common sense. And the failure to do so is utter folly.

James has a good work for us about the way to attain wisdom, which is just another name for common sense. He says that it is from God and may be had for the asking, if we have faith. And then he tells us something of the character of the wisdom that is from above, that it is "first pure" which means that it is uncorrupted by any selfish interest. A balanced judgment is only possible to a man who is not seeking some advantage to himself by the decision at which he arrives. He must be honest, sincere, transparent, not influenced by the effect on him personally. He must desire above all things that right shall be done, that justice shall stand, that the common interest

shall be advanced. Common sense and dishonesty do not live in the same house.

Then James says if the wisdom is "pure" it will be peaceable, gentle, easy to be entreated. It will not be contentious and insistent. It can afford to wait, and even to suffer. He says also it will be full of mercy and good fruits. Common sense is about as good an article of household furniture as can be found in several states.

#### FRENCH MISSIONS IN LOUISIANA W. W. Hamilton, Baptist Bible Institute

Mrs. Una Roberts Lawrence is preparing a mission study book on French missions in Louisiana. She recently spent much time among the 700,000 French speaking people living in the southern part of this state. Our Baptist people will be amazed at the revelations concerning this missionary opportunity and the work being done through Acadia Academy and the Baptist Bible Institute and the Louisiana State Board under the direction of Secretary E. D. Solomon. We have perfected an arrangement with the New Orleans high schools, through Superintendent Nicholas Bauer, and with Tulane University, through Dean E. A. Bechtel, by which French and other languages may be studied by students of the Baptist Bible Institute.

Through the efficient student help of Brother Oddino Chiochio the Italian language has been taught and six have been enrolled in his class this session. Brother Chiochio is given financial assistance by the church at Murray, Kentucky. He is quite active in his work among Italians of the city and reports an attendance at the regular services of from thirty-nine to fifty-five. These Italians gave \$15.00 to the Christmas offering, contributed \$96.00 during the year to missions, and have just recently begun a fund looking toward the erection of a building in which to worship.

The Spanish work, which has been so wonderfully blessed at the Coliseum Church, is now about three years old. There is a membership of thirty-five and an average attendance of thirty. Average attendance at Sunday School—eighteen. They hold two church services each Sunday, have a mid-week prayer meeting and one W. M. S. circle. All members contribute systematically to the church. This work is in charge of Student Isaiah Valdivia of Garbea, Chile.

The Gipsy Smith meeting began in Jackson Sunday night with an overflowing tent. Many people were turned away. There was a good crowd again on Monday night. The opening sermon was on the appropriate text, "Follow Me".

Dr. Ben Cox says many people have expressed appreciation for and pleasure in the old songs rendered by the trumpeter from the tower of Central Church, Memphis, every day preceding the noon-day service. The man operating a garage across the street with tears spoke of the good he received from the playing of Shall We Gather At The River, and has given the use of his parking space for people who attend the services at the church. Here 237 cars can be accommodated.

A meeting of the Education Commission and the Executive Committee of the Convention Board was held in Jackson Monday night to confer with Mr. B. B. Jones, President of the Feild Cooperative Association about a plan for raising money for the colleges. The editor was not present, but understands that the plan proposed was for co-operative effort with Methodists, Presbyterians and Episcopalians for three millions of dollars to be raised in Mississippi for the schools belonging to these denominations. After full discussion the plan was adopted with only one dissenting vote. A committee was appointed to confer with representatives of the other denominations. Doubtless further announcement will come from the committee.

#### DR. F. B. MEYER

London, England, March 28.—Dr. F. B. Meyer, veteran Baptist minister and Non-conformist leader, died here today, aged 82. His unselfish life and work are praised by writers in the London press. The following details are taken from the London daily papers on the afternoon of the day he died.

From the Star.

With the death today of Dr. Frederick Brotherton Meyer, Emeritus Minister of Christ Church, Westminster Bridge-road, there passes the greatest figure of London Nonconformity since Spurgeon and Newman Hall. He succeeded Dr. Newman Hall at Christ Church, and his ministry there will be remembered as long as Nonconformity, for despite the fact that he travelled thousands of miles all over the world in the Nonconformist cause, Dr. Meyer never allowed his "wider world" interests to affect his work as pastor.

He did much work among women and children, and one of the most delightful incidents of his life occurred within a few days of his 80th birthday. Then Dr. Meyer adopted a baby boy who was found abandoned in a Gladstone bag on the doorstep of the Homeless Children's Aid and Adoption Society in Westminster Bridge-road.

The child was christened Frederick Poole Hawkestone, and Dr. Meyer then said that he intended to send the boy to school and train him for whatever trade or profession he was suitable when the time came.

#### The Shattering Blow

The famous minister had been ill, on and off, for a long time, but the final shattering blow to his health came with the death of his beloved wife in January.

Mrs. Meyer died in the same nursing home at Bournemouth where Dr. Meyer passed his last days, and none who was present at her simple funeral ceremony will ever forget the poignant scene.

Dr. Meyer insisted upon conducting the service himself and substituted the words: "Our dear wife, mother and friend here departed" for the more customary "Our sister here departed." As he turned from the grave, he exclaimed:

"Farewell, dear one, to the body, but not the soul."

Perhaps he had a premonition that it was not to be a long farewell.

#### Doctors Orders

Dr. Meyer fought hard, however, and endeavored to carry on his life as before the passing of his life's companion. He arranged to go for a 15,000 miles preaching tour in the United States and Canada this month. It was only about a fortnight ago, on the urgent advice of his doctors, that the proposed tour was cancelled.

His energy and vigour and enthusiasm were amazing; his ability "to put his finger on the spot" was uncanny.

Somebody asked him a year or so ago about the decay of civilisation. Dr. Meyer summed it up in six reasons.

1. The disinclination to face hard work.
2. The hundreds of divorce cases.
3. The £450,000,000 spent yearly on drink.
4. The substitution of Spiritualism for religion.
5. The growth of the prize fight.
6. The brutality of the reprisal war.

During his long life he had met every preacher of note from Dr. Parker and Sankey and Moody to Billy Sunday. He was at Christ Church from 1892 to 1909, then went to Regent's Park Chapel, returning to Christ Church in 1915.

Two poems this week in the Record by Mississippians and one last week. That is an unusual record, but spring has evidently come. And these have real merit. Of course we do not publish all the poems that come our way. This is no reflection on the poets but necessitated by our lack of space, and possibly sometimes due to our lack of poetic appreciation.



## BIBLE JOTTINGS

E. B. H.

Yes, the Bible is a miracle worker, and the days of supernatural signs and wonders have not passed away. The dead are being raised today as well as in the days of Christ—the dead “in trespasses and in sin”—and the bands of this death are vastly more difficult to break than the bands of physical death. It is the Bible that is sounding the resurrection note and under its power souls are born again, character is transformed, hearts melted and lives made noble.

During the war the English were busy in mission work in Persia. A lady doctor of the mission board, while reading and talking in a body of woods to some women who had gathered before her, observed a man who seemed keenly interested in what was going on, and when the little group had departed, he approached the woman and said “Is that the book the English soldiers read? I want to know about the book that teaches the English how to treat their prisoners of war.”

Afterwards the man followed Christ in baptism.

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The Bible is at home with millionaires and kings as well as with the poor and needy. In fact, no class, or nation, or individual can lay superior claim to the book over any others. Kings and Emperors have usually seemed too busy and too independent to spend much of their time within the precincts of the Scriptures. But whenever a monarch has turned to the book, or even given it half a chance, it has responded to his approach. We are familiar with the story of Queen Victoria pointing to the Bible, in a conversation with an oriental monarch, as the source of England's strength and glory. Even emperors, in the midst of their wealth and splendor, are often in need of comfort and cheer. In 1812, when Emperor Alexander of Russia was preparing for a journey, the Countess Tolstoi wished him a happy voyage and handed to him a paper. Taking it from his pocket that night in his room he found that it was the 91st Psalm, beginning “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty”. As he read it his burdened heart became quiet and relieved. “O that these words were for me”, he said.

But the clouds grew dark and heavy over Alexander. The great Napoleon was approaching with his army. Moscow was threatened. Alexander was in the city in his office and as he was moving some books a Bible fell and was thrown open as it fell and as the emperor picked it up he saw there no the page that same 91st Psalm. He felt that God was speaking to him and he cried “Here am I; speak to thy servant”. The Psalm went to his heart and it is said that from that date to his death he carried this Psalm about his person, learned it by heart and evening and morning recited it at his devotions. After his death his valet-de-chambre stated that the emperor always had a certain paper in his pocket, which he prohibited them from touching, otherwise than to remove it from one coat to another. It was put into his coffin along with him. He was like another famous king who said “Thy Word have I hid in my heart.”

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Our magazines carry many articles attacking the inspiration of the Bible. Battering rams are striking the book from every direction,—in fact have been doing so throughout the centuries. But how majestically it stands, with each of its books, from Genesis to Revelation, still in its place unhurt and unscarred.

Dr. Griffiths Thomas told of a missionary in China who closed his talk on the Bible by declaring that “When the battle is over and all the smoke of fighting is cleared away, if the books of the Bible could speak they would say to us what Paul said to the jailer: ‘Do thyself no harm, for we are all here.’”

The world is in a state of unrest. The nations are dreading war and yet getting ready for it. Almost every European government is on a foundation that trembles. How is it with America? Material prosperity waves its banner over our land, but dark swift currents are swirling about our institutions. Like the tree with the birds singing in its top branches, but with the ravaging waters beating into its roots and undermining it, is America, prosperous and happy, but attacked by undercurrents that threaten her very life.

When Lloyd George was Prime Minister of England he was waiting one day for Mr. DeValera, who was coming to press Ireland's claims. Mr. George was perplexed as to meet the onslaughts of his visitor and the story goes that at five minutes before the appointed time “He cried, ‘I’ve got it’”. He told one of his secretaries to fetch him a Welsh Bible, a volume of Welsh poetry, a volume of Welsh music and a volume of Welsh sermons. He said ‘Put them on the table’, and it was so. When Mr. DeValera came he sat at one side of the table and Mr. Lloyd George at the other. The Premier heard what the visitor had to say about an independent army, an independent navy, and so on and then he said, ‘You see these books?’ Mr. DeValera examined them. ‘Now’, said the Premier, ‘these things, and not the things you are talking about, are the foundation of a nation's greatness.’”

To this might be added that the best that was in the three other books were drawn from the fourth book,—the Bible, the only book which he needed. By putting its crown upon this book America will thereby win for itself its brightest crown.

#### MISSISSIPPI EDUCATOR HONORED (Harry Clark, Chairman Baptist Education Commission)

At the annual meeting of the Southern Baptist Education Association Dr. J. W. Provine, the able president of Mississippi College, was appointed the head of one of the most important Commissions, that on Athletics.

The Southern Baptist Education Association is a voluntary organization of the presidents and teachers in Baptist schools and colleges which meets annually for a sharing of experiences and for counseling together as to how these denominational institutions can best carry out the purpose of the Baptist Churches which have founded and are supporting them. The Baptist Education Commission is an official body created by the Southern Baptist Convention last May to replace the Baptist Education Board, which was abolished. These two organizations work in close and sympathetic cooperation, the Chairman of the Baptist Education Commission having been chosen as Secretary of the Baptist Education Association.

The proceedings of the Association are now coming from the press and copies may be secured by writing to the Secretary at Furman University, Greenville, South Carolina. The theme of the meetings of the Association this year dealt with the problem of enlisting more of our noblest Baptist young people in Christian teaching as a life work. Due to the present materialistic philosophy, which is contaminating the faculty and student bodies of some of the larger universities, there was felt to be an urgent need that Baptist educators lay on the hearts of the ablest students in the Baptist institutions that one of the greatest services they can render to Christ and humanity is to enter the life work of teaching and to devote their talent to strengthening the religious faith of the youth of today. Since our Baptist institutions are noted for their orthodoxy, it is important that more students who have been educated in such a religious environment should be challenged to choose as their vocation the occupation of teaching in both public and denominational schools.

President J. W. Cammack of Averett College was elected President of the Association for the coming year, and in his closing address laid out far-seeing plans for the future development of the organization.

#### PRESIDENT HOOVER AND THE BAPTIST BIBLE INSTITUTE W. W. Hamilton, New Orleans

At a dinner given to Mr. Hoover by the New Orleans Association of Commerce, he made the statement that in twenty-five years this city would have a population of a million, even if the business interests failed of their full opportunity. New Orleans is already the second port of the United States and occupies an unequalled position between the Mississippi valley and the peoples to the south of us.

One of our denominational statesmen says:

“Somehow the problems of the Baptist Bible Institute are going to be worked out to victory. I’ve been thinking much lately about the growing solidarity of the Western Hemisphere, the emergence of the Gulf of Mexico as the world's new centre, and a consequent necessary readjustment of our Southern Baptist work, in which the Baptist Bible Institute may loom central in our Baptist life.”

Surely Baptists of the South will constitute in large measure the increasing population of this great city, and it will be a calamity if in after years Baptists must look back with regret that they were a people lacking in vision. Ninety-four steamship lines are now ready to carry the gospel message and the called messengers from New Orleans to a world in need of salvation.

A letter from another of our denominational leaders, a man who for many years has been honored and trusted by Southern Baptists, says:

“We doubt if our Southern Baptist Convention people have another institution which has rendered so large a service for the amount of money invested as has the Baptist Bible Institute.”

#### A CHRISTMAS HOSPITAL STORY

By Louis J. Bristow, Superintendent

It was late in the afternoon of Christmas day, 1928. A taxi drove up to the Southern Baptist Hospital, bearing an unconscious woman and an excited youth about 18 years of age—her son. It was pathetic to see the youth as he excitedly tried to get something done for his sick mother—he did not know what—just anything, something that might save her life.

After the woman was taken from the emergency receiving room to a bed upstairs, the youth told me this story: His mother had been sick for several weeks. They lived together. She is a widow and he her only child. He worked as a messenger for a certain cotton brokerage firm, earning \$37.50 every two weeks, which was the total income for the family. Rent was \$16 per month. The day before Christmas “the boss” gave the youth \$25 as a Christmas bonus, and he had spent most of it for Christmas extras to “happy mother up”, and mother had entered into the spirit of the day and prepared a special Christmas dinner, though sick. In the afternoon she insisted upon her son's going out with some young people to celebrate, and when he returned home just before dark, he was shocked and startled to find his mother lying unconscious on the floor. The day's work had proven too much for her strength. The lad did not know what to do, but called a neighbor who hailed a passing taxi and sent the sick woman to the Baptist Hospital.

It was pitiful to hear the boy plead through his tears, “Doctor, please don't let her die: she's all I have!” and such appeals. I called the night supervisor and told him, “This young woman will be on duty all night and will see to it that everything possible is done for your mother.” His appeals to her were heartrending. I told the lad that he might remain in the hospital all



night and that the supervisor would inform him if there was any evidence of approaching death. Of course, I checked up the boy's statements next day. A letter from the cotton firm confirmed what he had said about work and wages, and the landlord confirmed what he said about rent. It was a case of pure charity, and deserving.

It was several days before the mother regained consciousness, and many weeks before she was able to go home. But skillful doctors and loving, gentle nurses gave her every attention, and God rewarded their labors and faith. That boy has his mother back at home now, and will not soon forget the Southern Baptist Hospital, which is the expression of at least a part of the Christian Ministry of a great host of those who have read, "I was sick and ye visited me". New Orleans.

CHRIST, THE BELIEVER'S LIFE

"When Christ, our life, shall appear, then you also with him shall appear in glory." Col. 3:4.

I. We have not always had this life.

(a) "All have sinned and come short of the glory of God." Ro. 3:23. (b) "You were . . . dead in trespasses and sin." Eph. 2:10. (c) "Condemned because we believed not in the name of the only begotten Son of God." John 3:18.

II. By union with Christ, He becomes our life.

(a) The union is consummated through—(1) Belief, "Believest thou the prophets (scriptures)? Acts 26:27—"They are they which testify of me." John 5:39. (2) Faith—(exercised belief), and "Ye have faith in God, have faith also in me." John 14:1. (3) Baptism—symbol of incorporation into Christ. "Were baptized unto union with (not merely 'obedience to') Christ" Rom. 6:3. Immersion—signifies death. Submersion—burial (ratification of death). Emergence—resurrection, and, a new life. (b) Having become he remains our life, for "In him we live, move and have our being." Acts 17:28. "He that hath the Son hath life." I John 5:12. "There is no condemnation to those who are in Christ Jesus." Rom. 8:1. "Your life is hid with Christ in God." Col. 3:3.

III. Some resulting consequences of this union.

(a) "Shall appear with him in glory." Context. "The glory thou gavest me, I have given them." John 17:22. "When he shall appear, we shall be like him." I John 3:2. We shall have a glorified body. Fashioned like unto his glorified body." Phil. 3:21. "Sown in dishonor, raised in glory, Sown in weakness, raised in power, Sown a natural body, raised a spiritual body." I Cor. 15:43.

—J. H. Gunn.

CHRISTIAN MINISTRANTS

By Louis J. Bristow, Superintendent

The Southern Baptist Hospital has been in operation three years. One of its prime privileges is to teach and train young women for the Christian ministry of nursing the sick. The profession of nursing now-a-days is in its sphere on a plane with that of medicine and surgery. Only well equipped, energetic, ambitious young women, capable of, and ready to do, hard work are graduated from standard schools of nursing. It is gratifying, therefore, to be able to graduate such a class as is going out from the Baptist Hospital in New Orleans this spring.

There are 28 young women graduating this year, 15 from Louisiana, seven from Mississippi, three from Alabama, one each from Florida, Missouri, and Scotland. The commencement exercises will be held in the First Baptist Church and the principal speaker will be Dr. Millard A. Jenkins, of Abilene, Texas, one in whose heart the ministry of nursing has a large place.

The Mississippi girls in the class are Misses Bertha Mae Godbold, McComb; Inez Mitchell, Logtown; Velma Moody, Picayune; Lillian Simmons, Magnolia; Ouida Farrell, Laurel; Gorda Flurry, Lucedale; and Nellie Parsons, Tylertown.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

STEWARDSHIP DEPARTMENT—PAGE NO 7.

Stewardship Or Stagnation, Which?

By Frank E. Burkhalter

It appears that Southern Baptists are facing the necessity of immediately choosing between a larger and more general practice of stewardship and stagnation. The receipts of the general work of the denomination through the regular Co-operative Program are gradually dwindling, with the result that because of inadequate support.

That this decrease in the co-operative distributable receipts is not due to dissatisfaction with the plan and methods of the Co-operative Program is proven by the fact that the response to recent special appeals for individual causes have been equally disappointing. Southern Baptists are making and spending far more money than ever before. Collectively they are giving more into the Churches than ever before, but an undue proportion is being retained at home for purely local work while missions suffer.

We are not unmindful of the fact that there are many thousands of loyal Baptist men and women who give regularly, liberally and even sacrificially to the general work of the denomination, as well as to the local work of their churches. The number of such devoted, faithful ones in most churches, however, is very small in proportion to the total membership, and as a consequence, the average per capita contribution of Southern Baptists to all purposes is yet about the lowest of any denomination in America.

Have Not Stressed Stewardship

This situation is true despite the prosperity which the South, for the most part, has enjoyed now for a period of years. There is no implication in this connection that Southern Baptists are more selfish and covetous than other people, for we do not believe they are. It is a fact, however, that our denomination has not given as much attention to the study and propagation of the doctrine of stewardship as other religious bodies have done, and, as a consequence, we have not enjoyed a corresponding growth in the art of systematic and proportionate giving.

But no spasmodic or periodic study of stewardship will produce the permanent results that are needed. A stewardship program that aims to win a man's money without winning his interest and his affections is doomed to failure. That stewardship which God will own and bless in the lives of His children must bring those children to see that they are not their own, that they have been bought with a price, and that out of love to God and appreciation of all His manifold blessings they must place their time, their energies, their talents, their influence, their possessions and whatever other endowment and resource they may have at God's disposal.

It was the promotion of this conception of Bible stewardship that the Southern Baptist Convention had in mind when it asked the churches to observe 1929 as Stewardship Year. This is the conception of stewardship which the Executive Committee of the Convention is asking pastors to proclaim to their people this year. It is possible for the pastors to revitalize the Baptist life of the South within a very few years through first acquainting themselves with the great doctrine of stewardship and then proclaiming it to their congregations "precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little." Along with most other people, hundreds of thousands of Baptists are buying the latest designs in automobiles, radios and other luxuries because they have these things attractively presented to them daily in

the papers and on the billboards. These same Baptists who love God and His cause can be led to support the Lord's work, though stewardship and missions must be presented to them interestingly and often.

In no other way than a larger study and practice of the principles of stewardship, can the millions of Southern Baptists in this era of prosperity and ease be saved from covetousness and spiritual stagnation. In no other way can the Baptist agencies for the promotion of Christ's Kingdom be adequately financed. In no other way can Southern Baptists of this generation discharge their responsibility for the evangelization of a lost world and lay up for themselves adequate treasures in heaven.

(From The Alabama Baptist)

What Christ Is To Men

To the artist He is the One altogether lovely,  
To the architect He is the chief corner stone,  
To the astronomer He is the Sun of righteousness,  
To the baker He is the living bread,  
To the banker He is the hidden treasure,  
To the biologist He is the life,  
To the carpenter He is of like trade,  
To the builder He is the sure foundation,  
To the doctor He is the Great Physician,  
To the educator He is the Great Teacher,  
To the engineer He is the new and living Way,  
To the farmer He is the sower and the Lord of the harvest,  
To the florist He is the rose of Sharon and the lily of the valley,  
To the geologist He is the rock of ages,  
To the horticulturist He is the true vine,  
To the judge He is the righteous judge, the judge of all men,  
To the juror He is the faithful and true witness,  
To the lawyer He is the counselor, the law-giver, the advocate,  
To the newspaper man He is the good tidings of great joy,  
To the oculist He is the light of the eyes,  
To the philanthropist He is the unspeakable gift,  
To the philosopher He is the wisdom of God,  
To the preacher He is the Word of God,  
To the sculptor He is the living stone,  
To the servant He is the good Master,  
To the statesman He is the desire of all nations,  
To the student He is the incarnate truth,  
To the theologian He is the author and finisher of our faith,  
To the toiler He is the giver of rest,  
To the sinner He is the Lamb of God that taketh away the sin of the world,  
To the Christian He is the Son of the living God, the Saviour, the Redeemer and Lord.

—Selected.

Pastor P. S. Dodge of Grace Memorial, Gulfport writes:

Sunday evening, March 31, we closed an eleven day protracted meeting, in which we had the capable service of Bro. Bryan Simmons, State Board Evangelist, and Bro. Virgil Posey, who conducted the singing and rendered many beautiful solos.

We have had some mighty good preachers with us here during my twelve years pastorate, but I believe that Bro. Simmons gave us the best series of sermons I have heard in our meetings. Bro. Posey surely did endear himself to the young people and others too while in our midst. His talented singing was of value to the services.

We are mighty glad these brethren came our way. There were twenty-one additions to the church, all but five being candidates for baptism.



## W. M. U.

The Woman's Missionary Union Convention  
Greenwood, Miss., April 2-4  
(Walton E. Lee)

At the hour for the opening of the first session of the assembling of the women of the state in annual convention the spacious auditorium of the First Baptist Church was well nigh full of messengers and visitors and the users were busy finding seats for the belated comers. In the afternoon preceding the meeting of the convention a conference was held of the Vice-presidents and Superintendents, presided over by Mrs. M. F. Doughty and Mrs. W. W. Bettis. The conference was in the nature of a round-table discussion pertaining to the work of these officers, and proved interesting and helpful to those who had come early.

Mrs. A. J. Aven, the President, after calling the assembly to order, introduced Mrs. T. R. Henderson, who in turn presented to the messengers the Presidents of the different women's organization of the various denominations of the city, who were joining the Baptist women in caring for the convention.

Mrs. Graham Stewart spoke earnest words of welcome which were responded to in a fitting way by Miss Fannie Traylor. The devotions of the opening session were conducted by the host Pastor, Dr. E. J. Caswell, who brought a brief, earnest message on the words of Moses, "Come up higher", and led in prayer.

Local talent rendered several musical numbers greatly to the delight of the audience.

A discussion of "Stewardship of Personality" by Miss Kathleen Mallory concluded the session at high tide.

Miss Mallory, the Corresponding Secretary of the Southwide work among the women, is no stranger to the Mississippi women, and a visit and address from her are always welcome.

In her address tonight the Stewardship of Personality was shown to manifest itself in (1) Use of material possessions; (2) In the prayer life; (3) In service to others; (4) In the knowledge and use of God's Word, and (5) In the study of God's Work.

The President announced that news had just come of our Miss Pearl Todd having been seriously injured in an auto accident in China, and Bro. T. F. McRae led in an earnest prayer for her recovery.

The following committees were announced: On Credentials: Mesdames Chas. Whittington, D. C. Bell, Chas. Costigan, Edgar Giles, H. B. Haley, W. E. Blanks.

On Courtesy: Mesdames Geo. Riley, J. M. Riley, J. M. White, T. W. Talkington, Louie Wilkinson, C. S. Wales, Ben Ingram, E. F. Mullens.

On Memorials: Mesdames M. F. Doughty, R. L. Carpenter, C. E. Stewart, J. N. Berry, Lee Baggett, Sr., C. B. Wood, W. A. Hewitt.

#### —Morning Session of the Second Day—

Conferences on Mission Study and Stewardship occupied the two hours preceding the morning session of this day.

Mrs. P. I. Lipsey directed the conference on Mission Study and Mrs. Webb Brame the one on Stewardship.

The devotions were conducted by Mrs. L. A. Williams, following which Dr. Caswell, the Pastor, gave a special song.

Upon request of the President the Pastors, Missionaries and visitors were requested to stand for due recognition, of whom there were quite a number.

The addresses of the Missionaries in the annual conventions are always listened to with great interest. Miss Minnie Landrum, of Brazil, spoke at length of her experiences on her field, and following her Dr. Ayers had charge of the consecration period which concluded the session. The message consisted of a recitation of a number

of instances of answered prayer among those with whom he had labored on the foreign field, that puts us more enlightened to shame for our little faith and an earnest appeal for a deeper consecration to His service.

An earnest prayer for a number of special objects was led by Dr. E. J. Caswell.

#### —Afternoon Session of the Second Day—

This is college and young people's session in the convention under the direction of Miss Fannie Traylor.

Miss Marguerite O'Farrell, of Clarke Memorial College, conducted the devotional service, reading with appropriate comment I Cor. 10:31, 32, and led in prayer.

Jennings VanLandingham brought a splendid message on "An Ambassador for His Glory".

"A Queen in His Service" was discussed by little Miss Helen Hemphill.

Miss Ruby Blackman, of Hillman College, rendered a solo that was greatly enjoyed.

Martha Story, of Woman's College, told in an interesting way of her trip to Ridge Crest.

"Maintaining a Standard for Him" was demonstrated by the leader of the W. M. U. at Itta Bena, the young people taking part in the demonstration rendering well their part. A quartet from Itta Bena sang "Golden Bells" to the delight of all.

The address of Miss Sallie Payne Morgan, representing Blue Mountain College, on the "Stewardship of the Trained Mind" was listened to with intense interest.

#### —The President's Message—

In lieu of the regular annual message by the President, was the address this afternoon by Mrs. Aven on "Go Forward". Miss Traylor in presenting Mrs. Aven said that in former years in looking for one to bring a message on the young people's program they had had on "far-sighted glasses", but this year put on "near-sighted" ones and selected the President of the Convention, than whom there is none who is more interested in this phase of the work. There was certainly no disappointment in her selection.

#### —Evening Session of the Second Day—

An opening devotional service was conducted by Mrs. V. E. Boston, reading with comment from John 11, prayer being led by Miss Traylor.

Two special musical selections were brought by the Blackston-Hinan Quartette which was greatly enjoyed.

Mrs. Ned Rice gave the results of the special efforts put forth during the Ruby Anniversary celebration in picture on the screen, which were very impressive. Mrs. Rice was the state leader in the Ruby Anniversary celebration, and as a result of her labor Mississippi is numbered among eleven southern states which reached the goal set for this occasion.

Mrs. H. F. Broach discussed "The Why of One Ruby" which was a recital of a number of observations made on a recent trip abroad.

The special offering made at each annual convention for the Students Library amounted this year to \$71.36.

"Afterglow of the Ruby Anniversary" was the subject of another interesting and inspiring message by Miss Kathleen Mallory. The message was replete with facts as to the things achieved during the Ruby Anniversary periods, which was a source of gratification yet many of these are fraught with great responsibility—notably among these are the young people brought into the new organizations to be trained and developed.

#### —Morning Session of the Third Day—

A perceptible thinning in the ranks was noted in the assembling of the convention this morning, but the interest not at all waning because of the early goers.

The conferences, on Personal Service led by Mrs. R. A. Kimbrough and on Young People's Work by Miss Traylor, were well attended, and the questions asked showed a desire for enlarged information and equipment for better service in these lines.

A little in advance of the scheduled hour the President's gavel fell and Dr. Bingham of the Methodist Church led in the opening prayer.

A spirited contest is on for the next meeting by Tupelo, Corinth and Jackson evidenced by telegrams from these cities read to the Convention pressing their claims.

In the devotional service conducted by Miss Lackey the convention was lifted to great spiritual heights as she impressively read the description of the "New Day" and the "New City" in the book of Revelation. Additional impress was given by the singing of "The City Four Square" as a solo by Mrs. C. C. Dabbs of Cleveland.

The announcement at this juncture of the death of Dr. E. L. Posey brought great sorrow to the convention.

It was fitting that the report on the Baptist Hospital come in at this connection, and Dr. Wayne Alliston in speaking of the work in the Hospital paid a beautiful tribute to the service rendered the Hospital by Dr. Posey, a member of the staff. A telegram of sympathy was ordered sent to the bereaved family.

The reports on the Baptist Bible Institute and the Ft. Worth Training School were presented by Mrs. A. J. Aven and Mrs. J. P. Harrington respectively, the Trustees of these Institutions.

The report on the Orphanage elicited a lengthy discussion participated in by Mr. and Mrs. W. E. Thompson, the new Superintendents of the Orphanage, Judge C. P. Long, President of the Board of Trustees, and Mrs. T. R. Henderson. A committee consisting of Mesdames I. M. Curry, W. A. Hewitt, Fred Hammack, J. W. Provine and Hal Ellis was appointed, at the request of the Greenwood W. M. U., to be known as a "Uniform Material" Committee looking to the clothing of the orphans uniformly that they may get the right ideas as to drees and deportment.

Mrs. W. J. Davis made the report on the Margaret Fund, and the report was discussed by Dr. T. F. McRae, whose children have been beneficiaries of the fund.

In the adoption of the report of the Nominating Committee the officers of the Convention for the next year were elected and place of next meeting selected as follows:

President, Mrs. A. J. Aven, Clinton; Vice-president, 1st District, Mrs. Hal Ellis, Hazlehurst; 2nd District, Mrs. M. F. Doughty, Shaw; 3rd District, Mrs. John W. Brown, Tupelo; 4th District, Mrs. Henry F. Broach, Meridian; 5th District, Mrs. E. N. Pack, Hattiesburg; 6th District, Mrs. I. L. Toler, Gloster, Recording Secretary, Mrs. G. W. Riley, Clinton. College Correspondent, Mrs. D. M. Nelson, Clinton. Mission Study Leader, Mrs. P. I. Lipsey, Clinton. Personal Service Leader, Mrs. R. A. Kimbrough, Charleston. Stewardship Leader, Mrs. R. B. Gunter, Jackson. Margaret Fund Trustee, Mrs. W. J. Davis, Jackson. Training School Trustee, Mrs. J. L. Johnson, Hattiesburg. Members of the Executive Board at large:

1st District, Mrs. Claud Anding, Flora.  
2nd District, Mrs. Ned Rice, Charleston.  
3rd District, Mrs. C. Longest, Oxford.  
4th District, Mrs. J. K. Armstrong, Louisville.  
5th District, Mrs. J. N. Miller, Wiggins.  
6th District, Mrs. J. A. Taylor, Brookhaven.

The place of the next meeting is Tupelo on Tuesday after the first Sunday in April, 1930.

The Credentials Committee reported an enrollment of 351 messengers and 220 visitors—total attendance 571.

The report of the Committee on Memorials was made by Mrs. M. F. Doughty, listing those who had aided in the work in the years ago but now are resting from their labors. Mrs. R. A. Kimbrough led in a prayer of thanksgiving for their lives of service and noble example.

After a few matters of miscellaneous business, "Blest Be the Tie that Binds" was sung, Bro. M. Flowers led in prayer, and the Convention is history.



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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
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renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word,  
which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Saturday and Sunday

In his letter last week Dr. J. R. Carter said that in his churches he was having services on Saturday and Sunday. This expression touched a responsive cord in my soul. I was reared up to go to church on Saturday and Sunday, and for many years of my ministerial life I went out to my appointments on Saturday and Sunday. This pleasure has been denied me for sometime now and I must confess that I am hungry for the spiritual uplift of the good old Saturday and Sunday services again.

Seemingly our people have gotten too busy in this fast age to take an hour or so from their business affairs to go out to the house of God and worship Him on Saturday. One service a month, and often this comes on Sunday afternoon, is all the time they give to the service of the Lord. Is there any wonder that deadness and decay has about destroyed the churches? No time to go to church for one hour on Saturday, but practically the whole day sitting around on the loafer's bench in some little two-by-four town spinning yarns and doing nothing, time for that. No wonder that churches die and men and women decay.

The expression mentioned above carried my mind back to my boyhood days. On Saturday morning it was understood that when church day and church hour came around everything stopped and all would attend Saturday services out at the old country church. We boys would plow, hoe or do whatever we were supposed to do for awhile, then about ten o'clock we would hear mother or some one calling out that it was time to get ready to go to church. We suggested no excuses but went right on, got ready and attended our parents to the church. We sometimes went in the wagon drawn by a yoke of oxen, but more often the whole family walked. Often the distance was from two to three miles, but we walked over to

church, and after services we walked back home for dinner.

Other families did the same thing and so a goodly congregation of men, women and young people assembled for worship on Saturday. The grass might grow and the weeds might flourish but everything stopped and all went to church. That was in the days when folks had religion that made them willing to trust God and go to church when the time came.

The old-fashioned pastor, I love his memory still, would read his hymn, the whole congregation sang it as he relined it and at once the power of the Spirit was visibly seen among the dear old saints. Oft-times tears and rejoicing were seen while signing these old hymns in the old-fashioned way. These people sang to praise God and not to be seen and heard of men, as is seemingly the case in these days of deadness in worship. Some familiar passage was read, a solemn prayer, with many hearty amens from the brethren, was offered and then a plain, gospel sermon was preached. It was not full of rhetoric and high sounding phrases, but full of truth and the power of the Spirit. O, the feeling that God was there was evident! The members often wept and all felt good. These services were a touch of heaven below.

The services closed with an old-fashioned conference where the business and fellowship of the church were freely discussed. It was no uncommon matter to have some wayward brother or sister up in conferences to give an account of their misconduct; and often these were excluded from the church. They practiced discipline in those days, and God was pleased. Services over the congregation lingered and talked and invited folks home with them, did not rush off like most do today. It was a real soul feast as these dear folks of blessed memory met to worship on Saturday and Sunday. I am hungry for that experience once again. More time for the service of God had less time for gossip and worldly pleasure would be a delightful return. I fear that we will never see the like of our fathers and mothers again. I love the very thought of them.

### Notes and Comments

Rev. L. E. Roane preached for the pastor at Coffeeville and Clear Springs last Sunday while the pastor was in Neshoba County.

The Yalobusha fifth Sunday meeting, held with Big Springs Church, on the recent fifth Sunday, was well attended and a splendid program was rendered. The main topic was Church and Denominational loyalty. Rev. R. A. Cooper preached a strong and timely sermon at the morning hour on "The Church, the Pillar and Ground of the Truth". The Church and community fed us well and were kind.

A letter from my friend, Rufus Brock, tells of a great meeting recently held at Drew. He reports 48 additions, 40 by baptism. Rev. W.

R. Cooper is pastor and of him the letter says: "Everybody loves Bro. Cooper". Good news.

The writer preached to the saints at Pittsboro the fifth Sunday night. A good congregation met him there and listened kindly while he tried to tell them the old, old story. Rev. J. M. Spikes, of Derma, is the much loved pastor.

Accompanied by three of my faithful women I spent some time with the women of the state in their State W. M. U. meeting at Greenwood last week. More than 500 delegates and visitors were present and they had a glorious meeting. I thoroughly enjoyed all of it. They were very harmonious, even more so than we men, I believe, and their discussions and addresses were of the highest order. Mrs. Aven, the Madame Chairman, Miss Lackey, Miss Traylor, Mrs. Rice and others who led sessions of the convention were perfectly at home and presided with ease and comfort. It was good to be there. My home while in Greenwood was in the good home of my dear friends of former days, Mr. and Mrs. Jas. B. Stewart and their two sweet little girls, Dorris and Martha. I had a great time. The addresses of Dr. Ayers, Dr. McRea, Dr. Allison, Miss Mallory, Mrs. Aven—well just all of them were super-excellent. My heart was touched more and deeper by these splendid addresses than for some time. Our very own Miss Lackey was at her best in her talks. I wonder if these women will let this mere man be with them again next year at Tupelo?

Some one at the W. M. U. Convention said:

"Decency will not substitute for service nor riches for Jesus Christ."—Miss Lackey.

"To fail is to be less and do less than our abilities warrant";

"He who has but a vision is a dreamer; he who has but a program is a worker, but he who has both a vision and a program is a winner";

"It has been said that the early church was noted for its poverty and its power, but that the church of today is noted for its wealth and its weakness";

"The trained mind is never sure of moving right unless it has back of it the trained heart";

"God does not ask us to give our talents away, but to use them for Him";

"If we do not crown Jesus Lord of all we do not crown Jesus Lord at all";

"Some one has said that genius is nothing but a faculty for growth".

"Mrs. Susan Wesley, mother of John and Charles, was asked how she managed to rear all of her nineteen children up to be such useful and honored men and women, and her reply was: 'I got a grip on them while young and I never did let them go'. Oh, for more Susans.

Rev. A. F. Crittendon goes from Indianola to Brookhaven this week to become pastor at the latter place.

We regret to lose him and his good family from this part of the state but our loss is south Mississippi's gain.

## FROM NOW UNTIL THE SOUTHERN BAPTIST CONVENTION

By Dr. L. R. Scarborough

As chairman of the Program Committee of the Promotional Committee of the Southern Baptist Convention, I wish to say a word to the Baptist brotherhood about the task immediately ahead. It was the unanimous judgment of the Executive and Promotional Committees in their recent Nashville meeting that every pastor, leader and church in our Southern Zion should, for Christ's sake, and the sake of a sinning world, do his best in a worthy offering through the church budget or special collection for the Cooperative Program between this and the Memphis Convention. And I am voicing that appeal to the Brotherhood. It is true we have had some tragedies and denominational heartaches, but let's all join Paul in saying "Forgetting the things that are past, I press forward toward the mark of the high calling of God in Christ Jesus". Surely the highest calling that presses on us is Christ's missionary program. Neither the steal of Judas nor of Clinton Carnes, nor the mistakes of any group of brethren lessens the responsibility for our missionary debtorship to the needs of a lost world.

Let's forget all these and turn our faces toward the front. None of us has given until it hurts, nor have we gone beyond our duty. Let the tithers and the supporters of the budget make a special offering. Let us see that those who are not giving to the budget in the budgeted churches are seen and urged to make a special offering. Let the pastors of the churches which are not on the budget make preparations for, create stewardship atmospheres and organize for it and preach and plan for a great cash round-up in every church among our people. The needs are great, lost men are hedging to hell. All of our boards and institutions are imperiled by the lack of funds. The cry of the lost comes up to our redeemed ears. Let us do our duty now. This offering will help all our causes—state, Southwide and world-wide.

I voice the deep feelings of your Executive and Promotional Committees and your overburdened leaders in presenting this call and challenge to our brotherhood. Let's bring in the tithes and offerings and go to the Convention with a Kingdom-building mind, constructive and cooperative, and bring in a new and greater day for the causes of our Saviour. To this end Christ died, rose again and lives on high.

Bobbie was reading history, and looking up suddenly, he asked, "What is beheaded, mother?"

"Having his head cut off, darling", she replied.

After a thoughtful moment, Bobbie remarked, "I suppose defeated is having his feet cut off."



## The Sunday School Department

### SUNDAY SCHOOL LESSON April 14, 1929.

#### Hezekiah Leads His People Back to God.

II Chron. 30:1-9, 25-27.

1. PREPARATION FOR REVIVAL was made in the plan for the Passover. The king desired a revival. He gave his personal influence to it by writing letters. He included in the invitation, not merely his own people in the southern kingdom, but all in the northern kingdom who might desire to attend the central sanctuary, particularly since Samaria had already fallen before Assyria. He secured the co-operation of his associates nearest the throne. He sought the law to ascertain what should be done and whether the postponement of the Passover under the circumstances would be justifiable. Finding that delay was Scriptural in order to enable the priests to make proper ceremonial preparations and to give the people time to assemble from all parts of the land, the Passover was planned for the second month instead of the first as originally instituted. The authorities were encouraged and so the decree was written for publication throughout the full length of the land, inviting everybody to assemble for the feast which had not been kept by Israel in great numbers since its institution in Egypt and its two historic observances in the wilderness and at Gilgal as they entered the land of Canaan.

2. PROCLAMATION OF REVIVAL was embodied in the letter sent the people. In that letter dispatched by the king's couriers into every part of the country was a five-fold summons; (1) There was a call to repentance, urging the people to turn again to the God of their fathers and assuring them that in blessing he would return to the remnant that had escaped the wrath and rapacity of the Assyrian kings. (2) There was a call to reform, so that they would not follow in the false steps of their fathers and brethren who forsook Jehovah and worshiped idols and sank into desolation and disgrace. (3) There was a call to submissiveness to the divine will which would lead the people to yield themselves wholly to Jehovah. (4) There was a call to service which would bring the people of Jehovah into his sanctuary and enlist them faithfully in his cause. (5) There was a call to reward, for penitence is not in vain, humility wings its way upward, and the mercy of God is assured those who seek him.

3. PROGRESS IN REVIVAL was strikingly manifest in the assembly at Jerusalem. The salutary summons of Hezekiah was received by the people in two ways: Some laughed the couriers to scorn and mocked them; others in penitent humility heeded the call and came to Jerusalem. How the heart of Hezekiah

must have rejoiced when the multitudes from near and far came flocking to the Temple to observe the great feast and to renew their allegiance to Jehovah! And the joy of the people was so great that by will of the whole assembly the feast was kept an additional seven days with gladness. Not since the days of Solomon had there been such a season of moral quickening in Jerusalem. It was expressed not alone by the religious leaders as the priests and Levites, but also by the temporary tenants of the country. And when at last the great feast came to an end there was appropriate prayer with its benediction upon the people and its acceptability to God.

On life's journey often weary  
Tempted, tried, and troubled sore,  
All looked dark, sad and dreary  
Could my heart bear any more.  
Then it was that Jesus met me  
Though by mortal eye unseen,  
Said, "No evil shall befall thee"  
With Thy loving words to cheer me  
Lord, I'll do the best I can  
And His sweet voice whispered softly  
Come with me to Beulah Land.

Some I loved and trusted failed me  
When I needed them the most.  
Of loved ones death bereft me  
Seemed that everything was lost.  
Still the loving Jesus called me  
Bid each anxious fear depart.  
Said "Lo I am with you alway"  
With Thy precious words to comfort  
Lord, I'll do the best I can.  
And His sweet voice gently bids me  
To walk in Beulah Land.

Afflictions came and sore distressed me  
And all earthly hope had fled,  
There was no one who could help me,  
Should I my lot bemoan; no, for  
Jesus said in my distresses  
"Trust ye not the help of man  
I'm the life and resurrection".  
With Thy loving words to help me,  
Lord I'll do the best I can  
And His sweet voice softly whispers  
Live with Me in Beulah Land

Vale of Beulah, Vale of Beulah,  
Thou art precious to me  
And the promised land of Canaan  
Not so far away I see.

—Lee Ella McLean.

#### Down In Jefferson Davis County

The Jefferson Davis Quarterly W. M. U. met with Ebenezer Church Mar. 30, 1929. Mrs. D. D. Fortenberry County Supt. of this meeting being absent due to illness in her family, Mrs. J. S. Dale led the meeting. This being the date to discuss Stewardship Mrs. Dale seemed to fit in the right place, as she is our efficient County Stewardship Leader and is always ready and willing.

About thirty-five representatives from various churches of the county

were present and reports were good. Stewardship was ably discussed by Rev. J. O. Buckley. Mrs. C. H. Garraway gave a paper on Stewardship in Personal Service. Miss Lillian Buch Stewardship in Missions, Mrs. C. H. Dumas, Stewardship in our Auxiliaries and Mrs. J. S. Dale, Stewardship Message. A number of songs and prayers were engaged in, special prayer being offered for Bro. J. B. Quin, who is ill in the Hospital at Hattiesburg and who has always meant so much to our W. M. U. meetings, also special prayer for Mrs. S. T. Hood, one of our faithful members who has been a cripple since Nov., and unable to attend.

Our next meeting and date will be announced later.

Esther Sinclair, Sec'y. & Treas.

#### SOME EXPERIENCES IN A LOGGING CAMP

By D. W. Smith

Twenty one miles south east of Poplarville, Miss., in Pearl River County among the tall trees, nestles Camp Barth, the largest logging camp in the state.

On the 17th of this month I landed in this camp, with Bro. Atley J. Cooper, for a two weeks meeting. I found the people eager to hear the Gospel. The house was crowded from the very first service throughout the entire meeting. The men would leave the camp at 5 o'clock each morning going to their work in the woods and in the shops, but they would return for the evening service, often they would eat supper after the service. Hundreds of lost men, women, and children sat under the sound of the Gospel, and many of them cried out saying "What must I do to be saved?" There were 65 saved during the meeting. The people live in small shacks in the camp, but thanks be to God, Christ lives with and in many of those little shacks now. This goes to prove that Miss. Baptists are still being blessed by the Lord in the state and that we still have much land yet to be possessed.

What shall we do with these neglected fields? Shall we answer the cries coming from the lost of our state by saying we know Christ can save, we know He died for the whole world, and that He weeps and yearns for their souls; But, we do not have the money to carry Him to the lost? There are many neglected fields in the state. Many of them are crying out to Evangelists to come to their rescue. They are crying to God, and His answer is, the only way I have of reaching you, or carrying my Son to you is by my Church. He has commanded us to go after the lost, not write for them but go after them.

Christ has never said to His disciples have the lost to come to you, but He said, go into all the world and win them to me. I admit it is a hard task, and an expensive one; But, in the light of Calvary, in the light of the price God paid for them, can we afford to do other than carry out His command? Christ is waiting on

His people of the state to join hands with them to take the state for Him. This can be done only by prayer, faith, and cooperation. Pray for the lost and for the Evangelist. Have faith enough in God to believe we can win through Him.

Put your money into the cooperative program and we will go triumphantly through the state winning the lost to Christ and building up the saved in God's Grace.

Tonight, I stood and plead with the lost after the second verse of song, I saw a father standing with his baby in his arms trembling, he

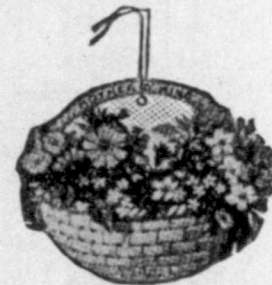
(Continued on page 15)

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## Mother's Day



and Children's Day

### Program Material

This is the day of all the year  
When those who hold their  
mothers dear  
Will bow in thanks to God  
above  
Who gave the fragrant flower  
of love.

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### Bible

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## The Children's Circle

Mrs. P. I. Lipsey

Bible Study: Gen. 28:10-22.

We can't help feeling sorry for this poor Jacob as he goes away from home in our lesson today, can we? He is not a boy, nor a very young person, and he has not been good to his father and his brother, but he is going out from home, for the first time, away from every one he knows, and from his mother who loves him, and he is taking nothing with him but his staff, which shows he is a shepherd by business. He doesn't know how long he will be gone, but we know that it was more than twenty years before he came back. He didn't have any house to go into, or any bed to lie down on when night came, but being a shepherd and used to sleeping outdoors, he didn't mind it as we would have done, but lay down on the ground, with a stone under his head, and went to sleep. The hillside on which he lay was piled with slabs of rock, looking like a great staircase of rock reaching up into the sky, and perhaps this was the last thing Jacob's tired eyes saw before they closed in sleep. And what a beautiful dream he had! Did you ever have a dream that you remembered a long time?—I suppose that Jacob never forgot this dream, for it influenced his whole life. A ladder was set up on earth, where he was, and it reached to heaven, where God was, and God's angels were going up and down, in His service. But best of all, the Lord himself stood above it, and told Jacob that He was the God of his father and grandfather, so He was his God, and would give him great blessings, and make him and his family a great blessing to others. He promised that He would take care of him, and would bring him safely back to that land. Probably Jacob had heard his father speak of assurances of blessing from God, but this was the first time that God had ever spoken to him. It was a wonderful thing for this poor fellow, who felt he had ruined his life, to know that God was his friend. He named the place Bethel, the house of God. He set the stone which had been his pillow, for a rock of remembrance, a monument of that night's experience, and of his promise to God, if He would bless him, he would give one-tenth of his substance to God. Thus Jacob became a tither, a good thing for each one of us, whether large or small, to be.

My Dear Children:

I am getting off, I hope, to the W. M. U. Convention at Greenwood, so we will just have a few words together this time. We have a good story this week from our friend, Cecile, about her dog, Polly Anna. Be sure to read it. Several others have written about their pets, and I will be glad to hear from any others who have smart pets.

My flowers are coming on nicely now. Honeysuckle and weigelia are blooming, and also a plant or two of phlox and Rosy Morn petunia. Lavender and white violets are blooming, here and there in the yard. Suppose you tell me next time what flowers are blooming in your yard. And I hope many boys are working on their toy airplanes, for the prize that my boy, Plautus Lipsey, sometimes called Pete by his friends, is going to give. He wrote last week of having bought some prizes for our contests. By the way, the prize is for the best account of the making of the airplane, not for the airplane itself.

Much love, from,

—Mrs. Lipsey.

Raymond, Miss., Mar. 22, 1929.

Dear Mrs. Lipsey:

I enjoy the children's letters so much. I thought I would write you, and I hope to see my letter in print. I am 8 years old, and am in the third grade at school. I go to S. S. every Sunday. My teacher is Mrs. Willie Armistage. We are getting ready for a play. I am a white rabbit. I wish readers who are close by to come and see the play next Friday night.

Your little friend,

—Dorothy Long.

White rabbits don't have much to say, do they, Dorothy? I wish I could see you in the play.

Florence, Miss., R. 3.

Dear Mrs. Lipsey:

Here we are again all so soon. We are sending 25c for Miss Gladys. Isn't today beautiful after so much rain? If it were not so wet I would get out and enjoy the sunshine. Everything looks so fresh and green. The birds are singing, "Spring, Spring", so it makes us realize it really is Spring, and we can soon get barefooted and enjoy being children. I am glad we are children. We can have so much fun. Well, Easter is most here, and won't we have lots of fun finding rabbit eggs. Better come out and help us look for ours. Love to all,

—Bessie & Louise Caruthers.

We've pretty nearly got rabbits on the brain this week, haven't we, children? I hope you found some pretty red and yellow and green and blue eggs this week. Thank you for the money.

Carthage, Miss., March 22, 1929.

Dear Mrs. Lipsey:

I am a little girl nearly eighty-three years old. How I do love to read The Baptist Record. I want to know why it has quit saying anything about the orphans. Bro. Massey always had so many good things to say about them. We just have preaching at our church once each month. We have Sunday School and B. Y. P. U. every Sunday. I go to all. Our Pastor's name is B. F. Odom. We all like him so well. I am sending \$1.00 for the orphans. If you will let me, I will join your Circle, as I have the little folks in my Sunday School class and love them dearly. I belong to Midway Church.

—Mrs. M. F. Phillips.

You are truly welcome to our Circle, dear friend, and you must write to us often. We think just as much of the orphans as ever, but they seemed to be pretty well provided for just now, so I had been speaking of other things. Would you like for us to give our \$20 of B. B. I. fund for the work of the Baptist Bible Institute in the city, Mrs. Phillips? Be sure to read Miss Gladys' letter. Thank you for the gift.

Georgetown, Miss., Mar. 23, 1929.

Dear Mrs. Lipsey:

I have been thinking for a long time I would join your Circle. I am a little boy 11 years old, and go to school every day. I go to S. S. every Sunday, too. I have a pet cat that comes three times a day and stands on his little hind feet at the back screen door and begs for his meals. I love him dearly. I also have six little pet chickens. I'm sending 25c to the B. B. I. girl.

Your little friend,

—James Spell.

You are well off in pets, James. I wonder if you will get so fond of chickens that you won't want to eat them when the time comes? I'm so much obliged for the money.

Enterprise, Miss., Mar. 29, 1929.

Dear Mrs. Lipsey:

May I join your happy Circle of children? Mother and Father take The Baptist Record, and I love to read the Children's letters. First, I will describe myself to let you see how I look. I have blue eyes and dark hair. I am 4 feet, 6 inches tall, and weight 72 lbs. I am 11 years old, and in the fifth grade. My teacher's name is Mrs. Eaves. I like her fine. My S. S. teacher is Mrs. S. H. Andrews. I have 3 brothers and 2 sisters. I have one little brother dead. One of my brothers is in the Navy. Give my love to all the Circle.

Your little friend,

—Quinnell Bryan.

P. S.—Next time I will send some money for the B. B. I. girl.

Have you a brother the right size to make a toy airplane, Quinnell? If you have, put him at it, he might get a good prize from London. Write again.

Harperville, Miss., Mar. 28, 1929.

Dear Mrs. Lipsey:

My Dady takes The Baptist Record. I read the children's letters. I go to school at Harperville, Miss. My teacher's name is Miss Myrtle Mills. I have for my pets a big Collie dog named Bess, three little kittens, and my brother has some white Bantam chickens. Well, I will go now, Mrs. Lipsey. Please print this. I want to surprise my Mother.

—Doris Juanita Burnham.

You must be careful, Doris, not to let your pets get mixed up: you might lose some Bantam chickens or maybe a kitten or two. Come to see us again.

Schlater, Miss., Mar. 23, 1929.

Dear Mrs. Lipsey:

Mother takes The Baptist Record, so brother and I read the children's letters every week. Some of the children we know, and how we do enjoy reading them. I'm 9 and Billy is 6. We are the only kiddies Mother and Daddy have. When I read your letter telling the children to write about their pets, I thought about our pet dog. Mother got her when she was a pup 6 weeks old when I was one year old. She's a big dark yellow dog, just as curly as can be. Her name is Polly Anna. The smartest thing I think she ever did was this: when I was 2 years old Mother said I was picking violets on a little Spring branch and fell in the water, so Polly caught my clothes with her soft mouth and pulled me out, stood between me and the branch and barked till Mother came and got me. When we were tiny Mother would dress us in the afternoon and put us on the walk in the nice warm sun for play. Polly would stay right by us and see that we weren't bothered. If Mother told her to keep us on the walk, she would tear our clothes off or keep us there, and Oh so many things I could tell you she has done for us. She is the best dog in the world. We mean to keep Polly Anna as long as she lives, and then we're going to bury her. When we go to Ma Clanton's and Mamma Kate Curington's she rides on the back seat of the car with Billy and me. They live at Alva, Miss., and how we do love to go to their homes, cause we have such good old times. I'm Pa Clanton's oldest grandchild, and I came on his birthday, so every 8th, day of Jan. we have a good old dinner together. Our school will be out the last of May, so we're planning on spending a week with our Grandmothers and Granddads, and such a good time as we will have. Hoping to see this in print, and with much love,

—Cecile Curington.

This is a mighty good story about Polly Anna, Cecile. I wonder who can beat it? I hope Polly will live a long time yet.

Tunica, Miss., Mar. 28, 1929.

Dear Mrs. Lipsey:

I am a little girl 9 years old. I read The Children's Circle each week, and enjoy the letters. I am in the fourth grade at school. I have one sister and three brothers. We go to S. S. every Sunday, and sister and one brother and I go to B. Y. P. U. My Mother says she believes Dr. Lipsey is a son of the minister who baptized her about 25 years ago in Wynne, Ark. The minister had a son who lived there that was a physician. I am sending 10c for the orphans. Love to you and the children,

Your new friend,

—Edith Maurice Bradford.

Yes, Edith, Dr. Lipsey's father, Dr. J. W. Lipsey, once was pastor in Wynne, Ark., and his son who is a physician still lives there, our Dr. Lipsey's brother. Thank you for the money, and write to us again.

Lyman, Miss., Mar. 25, 1929.

Dear Mrs. Lipsey:

I am a boy nearly 6 years old. I am in the first grade. My Daddy is the Superintendent of the Lyman School, and my Mother teaches music. My brother, Boyce, would have been 9 yesterday, but God called him home one month ago. We miss him so. I am sending \$1.00 for the Orphanage, and \$1.00 for the B. B. I. Girl. May I join The Children's Circle? My Mother reads it for me.

A new friend,

—John Chris Longest.

I know you all miss the precious brother, John. I know you must be a nephew of Prof. Longest of the University, aren't you? We thank you for the generous gift to both our objects.

Walnut Grove, Miss., Mar. 22, 1929.

Dear Mrs. Lipsey:

Is there room for me in the Circle? I am a little girl 8 years old. I weigh 83 pounds. I get awful lonesome. I have no brothers or sisters. I go to school. My teacher's name is Miss Lizzie Mae Austin. I like her fine. My birthday is Dec. 8. I am sending 15c for the orphans. I will close, with love,

—Mary Louel Brand.

If you will plant you a flower garden, Mary, I don't believe you will have time to be lonesome. There is something to do in it all the time—get the ground ready, plant, thin, pull up weeds, move to another place, and so forth. And I have several flowers blooming already. When you are out of everything else to do, you can run out and look at them. Thank you for the gift.

Sylvarena, Miss., Mar. 30, 1929.

Dear Mrs. Lipsey:

I am a little girl 9 years old. I am in the fourth grade. My teacher's name is Miss Evelyn Ward. I have a little pet brother. His name is Sidney Banks. He has a little pet dog, and he and I have a good time. I have a brother in Michigan. He married in September, and he and his wife came to see us Xmas. She is a French Canadian. We all liked her very much. I go to S. S. and the B. Y. P. U. Brother Crawford is our Pastor. I read your little grand-child's letter in the Circle, and I thought it was cute. I am going to get a prize Sunday by attending S. S. regular. I am sending 10c for Miss Gladys. With much love,

—Inez Upton.

The more kinfolks and pets you have the happier you are. Glad you got the prize in S. S. And speaking of prizes, watch out for the next prize offered to the girls in our Circle. It will come to us from London. Your dime is thankfully received.

McComb, Miss., R 1, Mar. 31, 1929.

Dear Mrs. Lipsey:

Enclosed find \$5.00 for the Or-

(Continued on page 15)



## DR. F. B. MEYER

From the Evening News, London

Nobody who talked to the Rev. F. B. Meyer, the great Non-conformist Preacher, even for only a minute or two, could ever forget the beauty of that firm and gentle face. It expressed his character perfectly. He was gentle—and firm.

He was a man of strong opinions, and he knew how to state them. But his Christian gentleness shone through his most vigorous denunciations, and therefore, though he had antagonists, he had no enemies. It would have been shameful to treat such a fine man, in the hottest controversy, as an enemy.

He was a good Londoner and loved London's people: and the poorer they were the more he cared for them. During his pastorates the most lowly of them called him, familiarly and affectionately, "Skipper." He was the captain of their souls and never failed them.

It was characteristic of him that he would not use the honourable letters D.D. after his name. He did not wear an accentuated clerical dress. He feared that it might make his people a little timid about chatting freely to him. "They are as good as I am," he would say: "and who am I that I should make distinctions?"

Once he told this story—and it is illustrative of his daily actual help for the poor and despondent:

"One late autumn I stood up to give the address, as I often did, without knowing what would be my topic. My eye fell upon a broken violin string cast away by one of the band.

"This became the key to my discourse, and I said that the Almighty could take a broken life and get music from it.

"After the discourse there came to me one who said, 'Skipper, there's a man all of a heap in his pew—we can't do nothing with him.'

"I went to him and by degrees won from him this story: 'That violin string's done for me,' he said. He had been a singer, it seemed. And he told me how he had let drink become the master of him and had lost his job and his home.

"He said he was finished and was going to make a hole in the Thames.

"I said, 'You're not going to make a hole in the water, my friend; you're going to start a new life right now!' We found him a bed and got him a job as a porter in Covent Garden market—and he went straight."

Dr. Meyer longed to see the churches give up their conflict and return to the old simplicity of Spurgeon and Moody.

For ten years, at Leicester, this good man stood outside the goal waiting for discharged prisoners, and helping them through an organization of his own making to lead a decent working life.

Once he met a prisoner at the gates whose wife was there. Dr. Meyer took them to a coffee-house and bought them a meal.

Then the minister asked the man to sign the pledge. "Yes," was the reply, "but I must have a pint of

porter first. I vowed I'd have one as soon as I got out."

He would not break the vow. And Mr. Meyer, having got his promise to sign after the pint, realised that he would have to go and get it himself—to let the man go to the public-house would have been perilous.

"With a thrill of horror" this fierce champion of teetotalism entered the nearest public-house and was recognised by an astounded barmaid.

He got the pint of porter: and was acute enough to knock the froth off it before going back—so that when the ex-prisoner drank the stuff it was flat. After it had disappeared the man pulled a face and said: "The worst pint I ever tasted! I may as well sign the pledge as drink any more of that!" And he drank no more as long as Dr. Meyer knew him.

From The London Standard

The advent of Moody and Sankey, who came to this country under his auspices, encouraged his desire to reach the masses, and led him to make repeated mission visits to the United States.

At Leicester he gained additional fame as a preacher and firewood merchant!

He took a great interest in men discharged from Leicester Gaol, and established a wood-chopping yard for them. Carts bearing the inscription "F. B. Meyer, firewood merchant" supplied the retailers of the town.

After several years at Leicester he became successively minister at Regent's Park Chapel and at Christ Church, Westminster Bridge-road. For a time he was secretary to the Free Churches Committee of England and Wales.

He was President of the National Free Church Council twice, in 1904 and 1920, President of the Baptist Union (1906), and President of the World's Sunday School Association (1927).

He it was who led the agitation against the fight arranged between Johnson, the negro, and Wells, the Englishman, and the contest never took place.

In the last seven years of his life he found homes for more than 1,700 children.

A preacher ranking with the greatest in Non-conformity, he lived in an era of great preachers—Spurgeon, Parker, Clifford of the Free Churches, Liddon, Knox-Little, Magee, Boyd-Carpenter of the Established Church, and Newman and Manning of the Catholic Church.

Without the trumpet tones of Dr. Parker or the silvery tenor of Mr. Spurgeon, he had yet a voice singularly penetrating and emotional, stern and autocratic, dramatic, quiet and persuasive in turn.

He was welcomed in pulpits in all parts of the world.

—P. I. L., Jr.

I heard your son was an undertaker. I thought you said he was a physician.

Not at all. I just said he followed the medical profession.—Ex.

DOWN AND OUT JONAH  
McRea Vaughan

There was a man named Jonah—  
And he did not want to do  
Something God required of him...  
(He must have been like me and you).

There was a place called Nineveh—  
A great city, they told me...  
And God said—to this Jonah—  
"Go—tell all Nineveh about Me."

There was a feeling not so friendly  
In Jonah's heart for that place...  
And he made up his mind he  
wouldn't go there!  
So—he went on a wild-goose  
chase...

There was a port called Joppa—  
And Jonah went down there...  
(Of course—he was altogether  
wrong—  
Not one bit on the square)...

There was a boat at the Joppa  
wharf—  
And Jonah paid his fare...  
And he went down into the ship...  
And went to sleep down there...

There was a storm—a dreadful  
storm—  
It struck with awful force—!  
(The boat had left the wharf  
And was 'way out to sea—of course.)

There was a guilty feeling...  
In Jonah's heart—when he realized  
He was responsible for it all—!  
He couldn't escape God's eyes...

There was a dreadful silence—!  
You should have seen that crew—  
When Jonah confessed that he caused  
the storm—  
And asked them just what to do—?

There was an awful, awful splash!  
(I'm glad that it wasn't me—  
Because the crew had thrown him  
out!)

And Jonah went Down Into the Sea!

There was a fish—a great, big  
fish...  
No sea monster would assail  
To fight him. Don't know his size—  
But he must have been a whale—!

There was a mouth—wide-open  
'Fore Jonah—like a gate...  
And he stepped in—real sudden.  
He hadn't time to wait...

There was a big commotion—  
The wind still blew a gale...  
Things looked mighty dark to Jonah  
When he went down into the whale!

There was the hardest sort of time  
Before Jonah—honest for true!  
If you were buried alive in a fish—  
Now what do you s'pose you would  
do?

There was only just One Thing to  
do—  
And Jonah felt that way...  
He knew that God could help him—  
And so—he began to Pray...

There was the queerest sort of thing  
That happened in three days—!

(Jonah had really repented—  
And promised to mend all his ways.)

There was a wild excitement  
Upon a far-off strand—  
When that Big Fish appeared  
And threw Jonah out on the land!—

There was the kindest treatment  
Extended Jonah. The people said:  
"We wish  
That you'd stop with us for  
lunch...  
We're going to have— — — —  
Fried Fish—!"

But there was just One Favor  
That Jonah asked them for...  
"A horse—a horse! On the double  
quick!  
... Which way to Nineveh?"

## CLEVELAND

The Cleveland Church has just enjoyed the privilege of having for a week Mr. A. J. Wilds, Mr. E. C. Williams, and Miss Cecelia Durscherl. Each taught Study Courses, and brought splendid inspirational addresses. The Junior B. Y. P. U. Manual was taught by Mrs. J. H. Sudback of Florence. There were good classes in each department and much interest was shown by all members of the church. The ladies of the W. M. S. served a very delightful plate of tempting food each evening, which added much toward making the Study Course Week a success. There were good classes in each department, and a large number of diplomas and seals have been awarded. The pastor taught a course in "Winning to Christ".

Mississippi is certainly to be congratulated upon having such efficient leaders in her Young People's Work. They, by their consecration to their task, and devotion to the Lord, inspire the young people wherever they go with zeal for high and holy things. Our Sunday School is having the largest attendance that it has had for some time, and the interest in the B. Y. P. U.'s has greatly increased.

—I. D. Eavenson, Pastor.

Our last Scotch importation tells of how Sandy MacPherson decided to leave school because he had to pay attention.—Ex.

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## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### Cleveland Has Training School

During the week March 24-29 it was the pleasure of Miss Durscherl and your state secretary to serve the church at Cleveland in a B. Y. P. U. training School. This was the first time we had had this pleasure and so looked forward to the week with much interest. Our joy was complete when 25% more than the expected crowd attended each evening. The pastor, Bro. Eavenson, asked the ladies to plan supper for forty and when we had over forty we all rejoiced. The interest continued throughout the week even with other attractions that were unusual in their nature. Delta State Teacher's College being located at Cleveland makes it an important center for B. Y. P. U. work as these students are to be teachers and leaders religiously. Bro. Williams one of our S. S. Secretaries taught the S. S. Manual, the other classes being taught by home talent. It was a good week and we feel one that shall mean the advancement of the work in that splendid church.

### Bolivar County Associational B. Y. P. U. Planned

At a meeting of the pastors of the Baptist churches of Bolivar county on the morning of March 29th it was decided to re-organize the Associational B. Y. P. U. The churches of the county are asked to have a full representation at Pace on the afternoon of April 14 (Second Sunday). A program is being planned and time will be given for the setting up of the organization. The Associational B. Y. P. U. rightly carried on will mean more for the advancement of the work than any one thing can mean. We are glad to know that the Bolivar county folks are planning for this work. They will have at least a quarterly meeting.

### Morris Chapel Holds Conference

Morris Chapel, a church about 3 miles in the country from Cleveland took advantage of an opportunity to have the state workers with them while they were in that section and their pastor, Bro. McKnight, called them together for one afternoon and asked the state workers to meet with them. Two of us went out and for about an hour and a half talked to these splendid people about the best plans of promoting their Sunday School and B. Y. P. U. work. We found a hearty response. They have splendid leaders in the church and therefore have 95% of their problems solved, for we contend that 95% of the problems in B. Y. P. U. are leadership problems.

Willingness is the first essential in the qualifications of a leader. A leader who is willing to study and pray can usually overcome other handicaps by sticking to the job. The easiest thing to do when dis-

couraged is to quit, but remember anybody can quit, but it takes a fellow as big as a postage stamp to stick to the job.

### A Conference For Secretaries

Miss Bernice Dupree, director of B. Y. P. U. work at Brookhaven, writes that on the evening of Mar. 25 she had a meeting of the secretaries of the various unions in the church. Sixteen were present and according to Miss Dupree's own words it was "a pretty peppy meeting" in fact the best she had attended in some time and one result expected from the meeting is that all unions shall reach the Standard of Excellence this quarter. The secretaries make up the Efficiency committee of the General Organization and that is their task, leading the unions to become, not only A-1, but to reach and maintain the highest possible degree of efficiency. Regular meetings of the committees will solve many problems.

### Help For Rural Churches

During the months of July and August we shall endeavor to serve every rural church asking for a worker. Let pastors take notice. These are the best months in the year to do training school work and those churches wanting help for a week or less should send in their requests early. We will have several extra workers and shall do our best to meet every request if it comes early enough for us to arrange for it.

### Fifth Sunday Meetings

On March 31st there were a number of associational meetings. We mention three in particular. Tyler-town was the host church for the meeting of Walthall county and a splendid program was carried out emphasizing Home and Foreign Missions that being Mission day in the Sunday School. It was the privilege of your state secretary to attend this meeting. Moaks Creek entertained a meeting in Lincoln Co. which was attended by a large crowd one of which was Mr. Talbert who represented the B. Y. P. U. department of the state. He reports a good day. Plans are on foot to reorganize the Lincoln County Associational B. Y. P. U. the last Sunday in April. The Copiah County Associational B. Y. P. U. met at Georgetown and our department was represented by Miss Durscherl. Mr. Thurman, president of the organization in reporting the meeting says that it was a splendid meeting. They elected officers as follows, President, Mr. Cecil Thurman, Secretary, Miss Estelle Rhymes, Jr.-Int. Leader, Mrs. J. W. Hester, Group Leaders or Vice-Presidents, Miss Leora Patrick, Mr. Rex Porter, Mrs. Armond and Mr. Hemby Ashley. They are to enlarge their organizations to three Sunday

afternoon meetings and one all-day meeting a year the officers being elected at this all-day meeting which will be the first Fifth Sunday in 1930.

### WOMAN'S COLLEGE NOTES

#### Life Service Band

One of the most effective and appealing Life Service Band programs ever rendered was given Friday afternoon, April 5, on the subject of Flowers, with Vera Mixon as leader.

The room was beautifully decorated with baskets of spring flowers; and as each member entered she was given a tiny flower, as symbolic of the great truth that was to be presented.

As an opening number, Dorothy Martin softly played "Melody of Love", which gave the rightful atmosphere. Vera then in her very forceful way brought to the members, certain facts and truths about the place of flowers as the handiwork of God. She also related how the flowers found their place in secular music. At this time, two musical numbers were given, carrying out the flower effect; a solo by Wade Wells, and a duet, "My Wild Irish Rose", by Johnnie Lou Williamson and Eleanor Ellis.

The place of Flowers in Art was clearly brought out by Norma Little, in which she illustrated the value of a flower to the painter or artist.

Flowers also have a place in Literature, as is found true in great poems inspired and nature loving poets.

As a very impressive conclusion, Willie Mize told us about the greatest flower of all flowers found in the Book of all Books—Jesus Christ and the Bible. And how we as Christians may take that flower to our hearts and forever give forth the fragrant and living perfume. She brought out passages in the Bible in which Jesus was spoken of as being the Rose of Sharon and Lily of the Valley, the most beautiful and purest of all flowers. Following this was the closing song—"Rose of Sharon" softly and sweetly sung by Vera.

#### M. W. C. Wins Banner

Woman's College got the Y. W. A. Banner again this year for having made the highest percentage in the State in Mission Study. These mission classes were conducted by very competent instructors and each student was greatly inspired and benefited by having taken part in one.

#### M. W. C. Girl Wins Prize

Willie Mize, one of our most loved Y. W. A. members, won first prize in the State on writing the best essay on "Tithing". This prize was given by the W. M. U. of the State and Willie's winning was announced at the W. M. U. Convention at Greenwood.

We are very proud of Willie. She is a very conscientious leader in religious activities, and by her dependability has won the confidence of every student on the campus. Not only has she merited distinction in religious activities, but also in student activities. Because of her suc-

cessful year of secretaryship in Student Council, she has been elected Vice-President for next year. In this work, as in all others, we feel sure of her capability.

—Mary Wall.

The steamer was just leaving the pier when an man rushed up and shouted, "Hold on a minute; there's a party of fifty coming aboard!"

The steamer backed in again, and the man walked on board and sat down. After five minutes of waiting the captain went across to him and asked him if the party would be much longer.

"What party?" asked the man.

"The party of fifty you spoke about."

"Oh, I'm the party! I'm fifty today."—The Sailor's Magazine.



### VANDERBILT UNIVERSITY

School of Nursing  
28 Month Course Instruction by Members of Medical School Staff. Credit Toward B.S. Degree. Excellent Foundation of Public Health and Social Service work. Write Director Vanderbilt School of Nursing, Nashville, Tenn.

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Scratches, burns and other skin abrasions with children, easily become infected. ::

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### GRAY'S OINTMENT

At all drug stores. For free sample write W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

### HEALING HUMANITY'S HURT

#### A True Hospital Story

Her pastor said she was the widow of a faithful pioneer Baptist preacher. She was ill and poor and alone and sick. Would the Southern Baptist Hospital take her and care for her? The church of which she is now a member is a small country church and is hardly able to maintain itself; and can do nothing to help this old mother of Israel.

So she came. Gentle nurses and skilled doctors and surgeons took charge of her; and after several weeks she was able to return to her home, with renewed strength and health. She was loud in her praises of the Baptist Hospital and said she would never forget our kindness to her.

Isn't it a fine thing that Southern Baptists have a House of Healing for such folk—old and poor and alone in the world? Aren't you glad to have part in such Christian Ministry?

Our charity fund is gotten only from voluntary contributions.

#### A DOLLAR WILL HELP

Southern Baptist Hospital,  
New Orleans, La.



## Book Notes

BOOK NOTES  
All books reviewed in these columns may be ordered from the Baptist Book Store, Jackson, Mississippi.  
O. OLIN GREEN, A.B., Th.M.  
Hazelhurst, Miss.

"It is advisable to sample as many of the great books as we can, for the first ones we come to may not be those which reflect us most completely. But once we have found our author, we have only to read him over and over, and after a while to read out from him, into the authors who seem kindred spirits. When the reader has found himself in two great authors, he is fairly launched".

—John Erskine.

Luther Rice, by E. B. Pollard, Ph. D. D.D., Edited and compiled by Daniel G. Stevens, Ph. D. The Judson Press. Limited Edition specially priced. \$1.00.

The completion of this biography of Luther Rice was cut short suddenly by the death of Dr. Pollard in the summer of 1927. The work was finished by Dr. Stevens. The world, and the Baptists especially, need to know more about this great man. The statement is often made that he and Judson sailed on different ships to India as Congregational missionaries and that when they arrived, both had been converted to the Baptist position. This was true of Judson but not of Rice. Only after much discussion was the latter converted to Baptist views. The story of his return to America and the work he accomplished in awakening interest in missions and education is charmingly told in this volume. Baptists will never be able to estimate the far-reaching influence of the life and work of this great man. He not only set on fire the hearts of the people with missionary zeal but he raised large sums of money (for those days) for that purpose. Realizing the fact that if Baptists were to be effective in worldwide evangelization they must have an education. It can be truthfully said that of the awakening started by him came the following institutions of learning: Hamilton, 1819; Colby, 1820; Columbian, 1821-2; Newton Theological Institution, 1825; Furman, 1827; Georgtown, 1829; Richmond, 1832; Wake Forest, 1834; Denison 1832; Shurtleff, 1832. Columbian, now George Washington University, Washington, D. C., was the one college to which he gave the strength of his life. The present organization of Baptist work-district, State and National—are attributable to the work of this great pioneer. But we cannot reproduce his biography here. Buy the book and read it and reflect upon the message it contains for Baptists of this day.

The Meaning of God, by Harris Franklin Ball, Ph. D. Cokesbury Press, Nashville, Tenn. Price \$1.00.

The greatest of all theological themes is discussed in simple language and with convincing logic. The Meaning of God is set forth in six chapters: The God who is Far; The God who is Near; The Democracy of God; God and the World

of Evil; The God of our Lord Jesus Christ; The Indwelling Spirit. While this work is designed especially for students the average reader will find great interest and profit in reading it.

Stewardship Applied in Church Finance, by J. B. Lawrence. Baptist Sunday School Board, Nashville,



"For those that here we see no more"

ALL doubt is removed, all self-reproach replaced by the serene consciousness of a sacred duty faithfully performed when the crude methods of the past have been replaced by the use of the

## GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM

Its graceful arch of time-defying, rust-resisting Armco iron is impervious to moisture. Neither violence nor strain, nor the ravages of consuming nature can prevail against the security of its walls. Its protection outlasts the generation to which its contents are a hallowed memory.

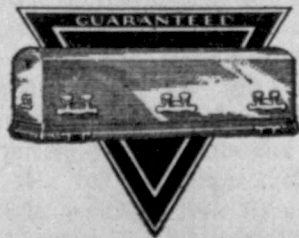
The Galion Cryptorium is the answer of Science to the age-old search. Its beauty is symbolic of its purpose. And it is priced so moderately that cost ceases to be a consideration when the ultimate in protection is desired.

Leading funeral directors are prepared to demonstrate Cryptorium construction and operation.

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## GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM



Tenn. Price estimated, 50c.

The wide experience of the author in denominational work qualifies him to write with great force on this vital theme. In the seven chapters of this little book every phase of church finance is discussed in a most thoroughgoing manner. In these days when so much is being written about stewardship one is likely to ask: "can anything new be written on the subject"? Well, Dr. Lawrence has discussed the whole subject of church finance in a fresh and interesting way, presenting methods and plans that are both sensible and practical; therefore, he has brought us under lasting obligations to him for the splendid service he has rendered in the writing of this book.

Adventure, by B. H. Streeter, M. A., D.D., F. B. A., Catherine M. Chilcott, M. A., John MacMurray, M. C., M. A., and Alexander Russell, M. C., M. A., D. Sc.

The Macmillan Company, New York. Price, \$2.00.

The authors of this work discuss Science and Religion, each in his own sphere using his own method, yet there is a continuity of thought running through the entire book. "The aim of science", says one writer, "is to describe the phenomena of the external world, and in the wide sense to understand it". "Science is a living body characterized by freedom, continuity and spirit of adventure". "Science is also continuous. It takes over and builds up from all that is best in the past"... "The man of science, then, is perpetually trying to discover truth in a particular part of reality, the external world; and in a particular way, by the experimental method. He is an adventurer." Another writer says: "Fundamentalism is not a formidable enemy of either true science or of true religion. The appeal to reason is inevitably made, for it is simply impossible to believe without some ground for one's beliefs, however absurd or unworthy the grounds may be". The whole work constitutes timely and sane presentation of themes vital to the thinking and beliefs of the people of this day.

The Holy Spirit in Paul, by Rev. B. Birch Hovle. Doubleday, Doran Company, Garden City, New York. Price \$2.50.

The book is not only a study of Paul's teaching about the Holy Spirit but it is a revelation of the character, of the inner thought and life of the Apostle, such as we have not discovered in any other writer. The author's wide range of knowledge, his thorough scholarship, his clear insight into the Scriptures and his pleasing style are everywhere evident. Such a book will feed the soul, inspire the mind and refresh the spirit of every reader. It is worthy of thorough and pains-taking study.

Holier Than Thou, by C. E. Avres. The Bobbs-Merrill Co. Indianapolis. \$2.00.

Subtitle: The Way of Righteousness. It is a rather quaint, unique, and sometimes cynical discussion of the civilization of our own time. We must confess the writer is rather

## IN MEMORIAM

Ross

While the dark shades of night hovered over the earth the Spirit of Asa Benjamin Ross, took its flight to God. He was born on Mar. the 22, 1854, Simpson County, Mississippi. Brother Ross joined Antioch Baptist Church in 1872. January 1881. He married Miss Mary Jane Ruffin, to this union were born ten children. Six living, eighteen grand children. Four children and four grand children dead. Brother Ross leaves, Sister Ross three Sons and three Daughters. With the grand children with a host relatives and friends to mourn his going. It was said of him that he leaves a family of fine, christian Sons and Daughters. The greatest eulogy that can be paid to any man. Brother Ross was faithful to his Church and family, he provided well for his family. Educated his children, making of them the best of citizens as well as good christians. He was loyal to his Church, in 1898 moved his membership to Clearbranch. He was elected deacon, which place he filled well.

difficult to understand. However, he says some very good things, and in a most unusual way. The author is versatile and brilliant even if he does appear superficial at times. It is an interesting book.

The Literary Background of the New Testament, by G. L. Hurst, B. D. The Macmillan Company. Price, \$1.50.

The author believes that to understand and appreciate the New Testament we must have some knowledge of the pre-Christian writings. He has taken the pains to go into this mass of literature and show how much of it is embodied in the New Testament. He gives the parallel passages where references or quotations are made. Thus many references cited in the Old Testament, the Apocalypses and in other pre-Christian writings. As a study in the literary appreciation of the writings of the New Testament the work is invaluable.

Getting Acquainted with God, by Robbins Wolcott Barstow. The MacMillan Company, New York. Price, \$1.00.

This little book is intended to be used as a book of devotions in the home where there are children. The plan of the book is (1) a short story based upon a given passage of Scripture, then (2) a quotation from the Bible, (3) closing with a prayer. Mothers, especially will find this a most helpful book in teaching children about God and the Bible.

Walking With God, by Harvey Farmer. Bible Institute Colportage Assn., 843-845 N. Wells Street, Chicago. Price, 25c.

This is a delightful and inspiring sermon on Genesis 5:21-24, "And Enoch walked with God". The proceeds from this little book will be devoted to mission work in the Barbary States. A worthy book with a worthy mission!



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The last six years of Brother Ross' life was that of suffering, still he never complained. I am sure that I saw him at church when he did not feel like coming. In his going the family Church, and community have sustained a real loss.

The funeral was held in Clearbranch Church, after which interment in Clearbranch Cemetery. A large number of friends with the family were present. The grave was completely covered with flowers. Services conducted by his pastor, W. L. Grafton.

I pray God's richest blessings on the bereaved ones.

—W. L. Grafton.

Mrs. Eliza Jenkins was born in Morgan County, Ala., June 4, 1848, and died in Shreveport, La., April 1, 1929, aged 81. When sixteen years old, she made profession of faith in Christ, and united with the Baptist Church. On Nov. 25, 1866, she was married to J. L. Jenkins, who preceded her to the Heavenly home, Sep. 7, 1926. To this union, seven daughters and one son were born, all of whom survive. After a brief service, conducted by pastor Wallace, at Shreveport, her remains were brought to Kosciusko, her home for many years, where funeral services were held by her pastor, at First Baptist church, assisted by Rev. Neblett, of the Methodist church, and laid to rest in Kosciusko cemetery. She was a splendid Christian woman, devoted to her Lord and her church, and was ready when the summons came. "Blessed are the dead who die in the Lord." "May the circle be unbroken", over there.

—A. T. Cinnamon Pastor.

#### Resolutions

Whereas God in His infinite wisdom saw fit to remove from us, by death, Sister Lucy Bennett; and,

Whereas the community has lost one of its most valued citizens, and the Church and Woman's Missionary Society have lost one of their most loyal and faithful members;

Therefore, be it resolved:

First—That we, the members of the Woman's Missionary Society of the Ripley Baptist Church, make known our great sorrow, caused by the passing of one of our dearest members;

Second—That our hearts go out in deepest sympathy to her children and grandchildren in this, the darkest hour of their lives.

Third—That we practice in our daily lives those principles of love and fidelity to duty in home and community that she has always stood for and that endeared her to all;

Fourth—That a copy of these resolutions be sent to the bereaved family, a copy be published in the Southern Sentinel and The Baptist Record, and a copy be spread on the minutes of this Society.

Mrs. Tom Braddock.

Mrs. Jim Street

Committee—Mrs. Ernest Rucker.

#### CARRIES COMFORT TO LEPERS DOES BAPTIST FROM ESTHONIA

Hope for the lepers—hope of cleansing from the dread scourge which has meant a lingering, living death to hosts of those who have cried, "Unclean, unclean" through the centuries.

Rev. Dr. Adam Podin, president of the Baptist Theological Seminary, Keila, Esthonia, finds time among his manifold duties to visit the lepers in the colonies in the Esthonian mainland and the island, just off the coast. Not only does this big, bluff, kindly Lett preach to them "the unsearchable riches of Christ", but as far as funds permit he brings them medicine for the healing of their loathsome disease—money often obtained from his English friends.

Several have been discharged as cured following the treatment, but it is, of course, only in the earlier stages that help can be given.

#### Once Condemned to Death

Like St. Paul, Dr. Podin has known prison life and on one occasion he was condemned to die by the Greek Orthodox Church.

"I escaped death only through Rasputin", says Dr. Podin, "Because of his awful behavior our officers did not obey his orders and so I escaped".

"We have suffered very awful persecutions from the Lutherans and from the Greek Orthodox Church, even more from the Lutherans", he told. "There is scarcely any Baptist minister in Esthonia who has not been in prison and beaten. But now we have full freedom since the war. I can go anywhere and the police do not hinder me. They help. We have such freedom as the world has never known. There is no ruling church. The church is separate from the state and the state from the church."

#### Racial History

An interesting people are the Esthonian race came over from Asia, centuries before Christ", the visitor explained. "They mixed with the Mongols again. The Esthonians, the Finns and the Hungarians are all the same race."

It was in England many years ago that Dr. Podin was converted, and it was there that he took his theological course, and his first pastorate was there. For a score of years he has been in Esthonia.

"I have been privileged for more than twenty years to preach the Gospel to the Russian prisoners", he told this morning. "I have gone from the German border up to Siberia; from Archangel to Sebastopol".

Asked if he had ever come upon Madame Breschkovsky, "the Little Grandmother of the Russian Revolution", who visited Toronto shortly after the conclusion of the war, he said that he had seen her in a Siberian prison where he was holding service. She had not attended but the door leading to the adjoining room in which she was, was open. She has died since.

(Continued from page 10)

gave the baby to his wife and came to me saying, "I am just a poor, lost log Sawyer, but O! I want Christ save me, I want Christ?" When I had won him his wife came, then his little girl came. They went back saved, happy, and singing the great old hymn. "Amazing Grace, how sweet the sound that saved a wretch like me".

Remember Baptists if you put your money in the cooperative program last month you helped to win that home to Christ. You will never realize in the fullest until you get to Heaven and that family with thousands of others won by our State Evangelists meets, and greets you, praising God for the love and interest you had in their lost soul.

May the Baptists of our state hear the call of the Cross and the cries of the lost and lay their lives, their service, their money and all on the altar for our Lord.

—D. W. Smith.

(Continued from page 11)

phans from the Sunbeams of Friendship Church, Pike County. We have 41 members and our leader's name is Mrs. Edna Busby. Best wishes for you and the orphans,

Sincerely yours,

—Lura Ellen Fitzgerald, Secy.

This letter will make many happy; and I am sure that nobody will be happier than the givers. May our Father bless you and make you a blessing. That \$5.00 will help a heap.

Hernando, Miss., Apr. 1, 1929.

Dear Mrs. Lipsey:

In behalf of the Sunbeams of the Hernando Baptist Church, I am enclosing a check for \$1.00 for the B. I. Girl.

Sincerely,

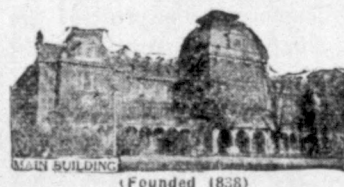
—Mrs. J. E. Williams,  
Sec. W. M. S.

Evidently these Sunbeams are "brightening the corner where they are", and their light is seen in other places. May you continue to shine until the darkness and the shadows all flee away.

Utica, Miss., April 2, 1929.

Dear Mrs. Lipsey:

We are a band of Intermediate girls of the Utica Baptist Church.



#### JUDSON COLLEGE

A FAVORITE COLLEGE FOR YOUNG WOMEN

Fully accredited senior college. Member Association of Colleges and Secondary Schools Southern States. Standard courses. A. B. and B. M. degrees. Superior advantages in teacher training, music, art, expression, home economics. Good equipment. Excellent board. Best moral and religious influence. Moderate charges. For Catalog and view book address PRESIDENT E. V. BALDY, A.M., LL.D., Box 5, Marion, Ala.

#### for SURFACE BURNS



Soothing  
Cooling  
Healing

Dr. Tichenor's Antiseptic immediately soothes, comforts and relieves the pain of surface burns. Begins immediately to heal the tender, blistered skin. This scientific formula of Dr. G. H. Tichenor has been used for 66 years to prevent infection and to heal. For burns, bruises, cuts and countless emergencies. Have Dr. Tichenor's Antiseptic always in your medicine chest. At your druggists in three generous sizes.

#### Dr. TICHENOR'S ANTISEPTIC

NEW ORLEANS  
THE SAME FORMULA FOR 66 YEARS

We attend S. S. and preaching each Sunday we can. All of us love to go. We all love our teacher, Mrs. Smith, and our pastor, Bro. Williams. We are sending 25c to the orphans. All of us enjoy reading The Baptist Record, especially The Children's Circle.

The Utica Intermediate Class,  
—Teacher, Mrs. Smith.

This is a most interesting group of girls, and I hope you will find increasing joy in service. Evidently you have a good teacher and a good pastor. The best way to be happy is to help others to be happy.

#### Guaranteed Life Income On Gifts

The RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION pays life incomes (annuities) on conditional gifts. In the cases of elderly persons these annuities are based on a rate greatly in excess of the interest earnings on first class securities. Donors are freed from all care of investments and expenses incident thereto, and are guaranteed against all possible losses on such investments. These contracts enable benevolently disposed persons to administer on their own estates. Thus they may give while they live and live on that which they give. The Endowment and Reserves of the Board amounting to nearly three million dollars support these contracts.

Are you interested? Write to—

The Relief and Annuity Board of  
The Southern Baptist Convention

Thomas J. Watts, Executive Secretary,  
1226 Athletic Club Building,  
Dallas, Texas.



**"NOTHING BUT LEAVES", OR "THE LESSON OF THE LEAVES"**  
Mark 11:12,13

## I.

The Master came seeking fruit one day,  
To a fig tree that grew beside the way;  
A tree that gave promise—it had cost much care—  
A tree that was clothed with beauty rare.  
A tree that had life and charm to please,  
But its branches were fruitless, there was "Nothing but leaves".

## II.

The hour when He came was the hour of His need—  
He hungered sore, and His soul did bleed—  
And He sought with diligence among leaf and twig,  
But none was there, not a single fig.  
And under the curse of Christ that day, the barren fig tree withered away;  
Cursed with perpetual barrenness because it had lived alone for self.

## III.

The Master comes to us to-day,  
To His children, the blood-bought, in life's short way;  
Comes in the hour of the world's sore need,  
Comes seeking fruit in life and deed.  
Comes scrutinizing life's every hour,  
Comes offering us His grace and power;  
Comes now, to-day, to you and to me  
As He came long ago to the barren tree.

## IV.

Shall He find us, then, as He found that day  
The barren fig tree beside the way;  
Clothed with pretension and living in ease,  
With barren branches, with "Nothing but leaves"?  
And shall He bless our faithfulness,  
In living for Him and not for self?  
Or shall He curse us as He sees  
Our barrenness, our "Nothing but leaves"?

—H. W. Ellis.

Columbia, Miss., April 3rd, 1929.

**MORE ABOUT HOME MISSIONS**

By G. H. Crutcher

Pastor, Fifth Avenue Baptist Church, St  
Petersburg, Florida

Now that the Home Board is in the papers, and therefore in the minds of the folks, and before we go to Memphis where we will have to decide the policies, I want to make an appeal in behalf of Evangelism.

There has not been a time in my recollection of Southern Baptists when evangelism was so much in danger as it is now. Perhaps the tide never ran so low since the days of the Wesleys, but instead of that being an argument in favor of Southern Baptists discarding evangelism, it is rather a challenge to our faith in our fundamental belief in the doctrine of a regenerated membership.

There are two justifying grounds for Southern Baptists continuing the Home Mission Board, even if all other grounds are forsaken. The first is Evangelism. The second is our Obligation to the Different Races living within our bounds. Southern Baptists need to maintain a large force of evangelists who are clean in life, sympathetic in heart, and who have a passion for the lost, who therefore will not compromise the Gospel for Jesus Christ in order to make a fine show in any given meeting.

Every evangelist employed by the board should be expected to put in at least half his time with mission churches or mission points without regard to the amount of money they will get out of these engagements.

The plan for the evangelist to be required to raise as much money as he costs the denomination is for the denomination to put the "dollar mark" ABOVE evangelism. Such a policy is unworthy of Southern Baptists. I want to cite a few instances to prove or illustrate the principle I am now enunciating. One year while I was on the evangelistic staff of the Home Board, instead of taking a vacation, as I could have done and rightly so, I asked permission to conduct a meeting of the missionary type. I carried a singer with me to this engagement, this place had been on the payroll of the Mission Board for a supplement to the pastor's salary for nearly forty years. When we reached the church the first Sunday morning, there was not a single male member of the church present, and a few faithful women assured us that the records of the church would show that all the business of the church was transacted upon the motions of the women, and not of the men. We spent two weeks, the pastor baptized about forty people, including almost the entire "court house gang". We raised pledges enough to take care of the pastor's salary, with a substantial increase. Voted a card of thanks to the Mission Board and released them from their obligation and the church has carried on with the enlarged program without any aid from the denomination, but instead have been regular contributors to it.

Soon after I became Secretary of Missions in Louisiana I arranged for the department of evangelism of the

Home Board to conduct a state wide campaign. Dr. Fisher of Virginia was one of the evangelists who was asked to come. He wrote me that he had never been privileged to do any pioneer work and that he desired that I should arrange for him to do some real mission work while in the state. In keeping with that request, his first meeting was in a tent in Cedar Grove, La., then a young suburb of Shreveport. We had not had so much as a Sunday School there previous to this time. Dr. Fisher preached in the tent every night. Organized a Baptist Church with a Sunday School, and young people's society, and that little church has grown until today they have a splendid new brick church, with educational rooms, and a membership of above four hundred, and has steadfastly been in sympathy with all our denominational work.

Two of the other engagements of Dr. Fisher were in tents in communities where we had no Baptist Church, where he organized the work, gave it such a start that it has gone steadily forward.

I believe the denomination will always be happy in having a part in such evangelism as this, and we should expect our department of evangelism to do much of this kind of work.

The big churches likewise have their problems of evangelism, and one of the great problems confronting our great churches has grown out of the fact that big evangelistic efforts are followed by a "fine comb" campaign for money that's put in the pocket of the evangelist, rather than in the coffers of the denomination, and that the compensation of such evangelists is wholly out of proportion to the pastor's salary.

In many communities where such campaigns have been conducted, the big sinners have been turned wholly away from the church because of these methods.

Southern Baptists have it in their power to rescue this basic principle of our work from the hands that are now wrecking it, and to give it a position of prestige and favor that it deserves.

God deliver us from the day when our pastors and our churches will evaluate the gospel by numbers only. The head of the department of evangelism should know both the gospel and a missionary opportunity, and there is not a section of our Convention in which the work of the Home Board is not needed from one or both of these angles.

I think we should wholly abandon what has been known as cooperative missions, for that fund has led the older states to lose sight of the greater task of the Home Mission work.

Southern Baptists should address themselves to just two things; preaching the gospel to the lost, and training the workers, the latter of course carrying the idea of ample support to our three existing seminaries, and the creation of as many more as time and wisdom may suggest, BUT EVANGELISM MUST NEVER CEASE TO BE BOTH OUR PRIMAL AND DOMINANT TASK.

## Kennedy

Annie Artie Kennedy was born May 27, 1909; died March 22, 1929. She was the daughter of Charley and Mattie Dukes. Her father and mother, two sisters and her little girl have died the last five years. She was married to J. V. Kennedy Oct. 18, 1922. She leaves one boy; has one girl dead.

She joined the Baptist Church at White Oak, July, 1917. She was a good woman; loved her church; told me a few days before she died that she was ready to meet her Lord.

She was buried at Good Hope in Simpson County.

—D. W. Moulder.

## Ashley

Ernest Ashley was born June 11, 1897; died March 21, 1929. He was the son of Rufus Ashley; was never married. He joined the Baptist Church at Goodwater in August, 1915. I baptized him.

His health has never been good; has always had epileptic fits. He went off in the morning fishing. They found him in the creek drowned that evening. His hat was on the bank of the creek. He leaves mother, four brothers and seven sisters with sad hearts.

He was buried at Goodwater.

—D. W. Moulder.

## Little Boddie

On March 27th, the death angel came into the home of Mr. and Mrs. Leland Dewitt Sandifer and claimed their little son, Junior (they called him Boddie), at the age of about fifteen months.

Everything was done by loving hands to stay the hand of death, but it was not God's will to restore him back to his loved ones. So the beautiful little life was carried on to his final home.

He leaves his parents, one little sister and grandparents and a host of relatives and friends.

Your loss is heaven's gain.

—M. P. Jones.

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